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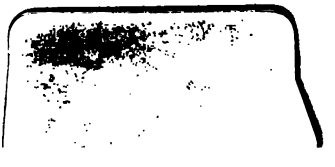

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Grand Butler and Carver at a Royal Feast.

CHAPTERS

ON

CORONATIONS.

Elevation and Acclamation of an Ancient German King.

LONDON:

JOHN W. PARKER, WEST STRAND.

M DCCC XXXVIII.

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CHAPTERS ON CORONATIONS:

COMPRISING

THEIR ORIGIN, NATURE, AND HISTORY;

DESCRIPTIVE ACCOUNTS OF

THE FORMS AND CEREMONIES, REGALIA AND VESTMENTS, USED AT THE CORONATION OF ENGLISH SOVEREIGNS SINCE THE NORMAN CONQUEST;

THE CHANGES MADE IN THE ENGLISH RITUAL;

THE MOST REMARKABLE CEREMONIES IN THE CORONATIONS OF FOREIGN PRINCES;

AND A SELECTION OF

CORONATION ANECDOTES.

BIBLIOTHECA · BODLEIANA ·

TO

THE QUEEN'S MOST EXCELLENT MAJESTY,

THIS LITTLE WORK

IS RESPECTFULLY INSCRIBED,

AS AN HUMBLE TRIBUTE OF LOYALTY AND RESPECT,

BY

HER FAITHFUL AND OBEDIENT SUBJECT,

THE AUTHOR.

PREFACE.

THE subject of this work is one which has engaged less attention than any other connected with the regalities and antiquities. Mr. ARTHUR TAYLOR'S *Glory of Regality* is the only volume on Coronations intended for anything more than a temporary purpose, the gratification of curiosity, when the approaching celebration of such a ceremonial directs public attention to the topic. But though Coronations in modern times are mere forms, they were anciently matters of grave and serious import, and every change in their ritual was connected with the weightiest constitutional questions. The festivities with which they were accompanied, as described in our ancient Chronicles, furnish us also with the most lively picture of national manners, and the changes produced in them by the gradual progress of civilization.

It has been the object of the Author to trace briefly the origin and purpose of the various ceremonies connected with the coronation of English sovereigns, and to illustrate their design by comparing those of ancient with modern times, and contrasting our forms with those employed by foreign nations. A collection

of Coronation Anecdotes is added, detailing the most remarkable incidents which occurred at the accession and recognition of England's monarchs since the Norman conquest; which, it is hoped, will be found to illustrate, not only the forms and ceremonies, but also the personal character of the sovereigns, and the gradual advancement of the country in knowledge and civilization.

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CORONATIONS.

Chapter I.

THE ORIGIN OF CORONATIONS.

The ceremony of the Coronation is not to be regarded simply as a splendid spectacle, and an imposing form; it is a solemn recognition of the mutual obligations between the sovereign and the subjects, made in the presence of that Almighty Being "by whom alone kings do reign." When God selected Saul to be the first king over his chosen people, we find that "Samuel took a vial of oil, and poured it upon his head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" (1 Sam. x. 1.) From that period, the unction, or anointing with oil, became an important part of the ceremonials used at the installation of kings in Judah and Israel. St. Augustine expressly assures us that this custom was peculiar to the Jews: "Nowhere else," he says, "were kings anointed, than in that kingdom where Christ was foretold, and whence he was to come." The ceremony of Saul's inauguration was a simple recognition: "Samuel said to all the people, See ye him whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted, and said, God save the king." (1 Sam. x. 24.) The ceremonies used at the coronation of David were also unction and recognition, and the forms were used when Solomon was made king, during the life-time of his father. But when Jehoash, being

saved from Athaliah's massacre, was anointed king by Jehoiada, we find that several additional forms were used, which deserve attention. "Jehoiada brought forth the king's son, and put the crown upon his head, and gave him the testimony; and they made him king, and anointed him; and they clapped their hands, and said, God save the king."

The crown appears to have been taken as a royal ornament, because the circle was regarded as the symbol of completeness and perfection; for the same reason, investiture by the ring was used at a much earlier period: it was by this form that Pharaoh constituted Joseph his viceroy over Egypt. A circlet for the head was used at a very early period in Persia, and probably in Babylonia; but most of the other Asiatic nations adopted the tiara, or fillet, which was bound round the king's head, on his accession, with great solemnity. The Persian received the crown, or, perhaps, we should rather call it the royal circlet, from the hands of the Chief Mobed, or High Priest; but the kings who were vassals to the Persian monarch received this emblem of their royal dignity from the sovereign himself. In the annexed engraving we see one of those vassal princes receiving the regal circlet from the hands of the Persian monarch, who claimed for himself the title of king of kings. The queen also was crowned by the king, and not by a mobed: thus, we read in the Book of Esther, "The king loved Esther above all the women, and she obtained grace and favour in his sight, more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." (Esther ii. 17.) We learn, also, from the next verse, that the ceremony of the coronation in Persia was celebrated by a public entertainment, and by various acts of grace and favour. "The king made a great feast unto all his princes and his servants, even Esther's feast; and he made a

release to the provinces, and gave gifts, according to the state of the king." (Esther ii. 18.)

The Roman title of emperor originally signified nothing more than commander of an army, and was regarded as inferior to that of king. It will be remembered that Julius Cæsar refused to accept a crown; Mark Antony, in his oration over Cæsar's body, is represented as declaring—

> You all did see that on the Lupercal,
> I thrice presented him a kingly crown,
> Which he did thrice refuse.

In the Western empire, indeed, there seems to have been no established form for the installation of the sovereign; but in the Eastern or Byzantine empire the Roman customs were intermingled with those of the Oriental nations, and the emperors received from the prætorian guards a crown and sword, which seemed to be a tacit acknowledgement of the right claimed by the soldiers to dispose of the empire. Justin II. deprived the imperial guards of this privilege, under the pretence of giving a religious sanction to the ceremonies of the coronation; and from his time the crown, sceptre, and sword, were publicly given to the emperor by the patriarch of Constantinople, in the church of St. Sophia. The ceremony of anointing was first introduced by Andronicus the Younger, in the thirteenth century, long after it had been adopted in western Europe; he added this form in order that the soldiers should not revive their claim to perform the coronation, because that unction and chrism, that is, anointing with oil and ointment, could only be performed by a person of episcopal dignity. The empresses of Constantinople, like the queens of Persia, however, could only receive the crown matrimonial from the hands of the emperor.

The warlike tribes of Germany elected their kings, but they always chose one of royal blood for their

sovereign. Indeed, the principles of hereditary and elective monarchy, which now appear so utterly irreconcileable, were so far from seeming inconsistent to our Saxon ancestors, that they insisted on both being united in the person of their monarch, and some traces of this apparent anomaly may be found in the present ceremonials of coronation.

When the Germans had chosen a king, they prepared a *pavis*, or very large shield, on which they seated the new monarch; and elevating the pavis on the shoulders of the principal officers, carried their king in triumphal procession three times round the army*. On these occasions, the Germans used to manifest their spirit of rude independence by playing practical jokes on their sovereign, such as shaking the pavis, and attempting to unseat him. Such barbarous sport had nearly proved fatal to Gunwald, king of Burgundy: he was thrown from the shield, as he was borne round the army, a third time, and was so severely bruised that it was feared he would have expired upon the spot. This custom was introduced into England by the Saxons, and it is still preserved in the chairing of successful candidates after elections. Even the spirit of practical jesting was preserved down to the beginning of the present century: within the memory of persons still alive, it was considered rather hazardous to encounter the perils of a popular chairing at Yarmouth or at Norwich.

This custom of elevating the sovereign on a shield, was introduced into the Roman empire a little before its fall; Gordian and Julian were thus proclaimed emperors by their soldiers, who had learned the practice during their campaigns in Germany and Gaul. This custom was also adopted in the Byzantine empire. Cantacuzenus informs us that the emperor was to

* See vignette in title-page.

be elevated on the shield at sunrise; that the fore-part of the shield was to be supported by the emperor's father, if he were alive, and if not, by his nearest male relation; and that the back part was to be borne by the patriarch of Constantinople, and the principal nobles. In this state the emperor was conveyed to the church of St. Sophia, where he was invested with the ensigns of imperial dignity.

In Navarre, the ceremony of elevating the sovereign on the shield was considered of greater importance than the coronation itself. The arms of the kingdom were painted on a shield, which was placed upon the ground in some public place; the king, led by two of the principal nobles, advanced and stepped upon the shield, when it was raised up by six stout slaves, and the monarch was borne in this fashion into the midst of the assembled multitude.

In an ancient law of Don Pelayo, one of the Gothic kings of Spain, we find the following directions for the creation of their kings: "Let the king be chosen and admitted in the metropolitan city of this kingdom, or at least in some cathedral church, and the night before he is exalted, let him watch all night in the church; and the next day, when they come to lift him up, let him step upon a shield or buckler, and the principal men there present shall raise him aloft, and when he is so elevated, the people shall cry, *Real, Real.*"

Among the Jews, the Norwegians, and the Irish, the ceremony of investing the monarch with sovereign power was performed near or at some remarkable stone pillar. Thus Abimelech was made king "by the plain of the pillar that was in Shechem." (Judges ix. 6.) Jehoash, during his coronation, "stood by a pillar as the manner was," (2 Kings xi. 14;) and Josiah, when he restored the pure worship of Jehovah, "stood by a pillar, and made a covenant before the Lord." (2 Kings xxiii. 3.)

The Norwegians and Danes used to place twelve stone seats in the form of a circle, for the principal nobles, and one in the centre for the king. The royal stone was of great size, and was rudely shaped into the form of a seat. Three of these circles still exist in Denmark, which was anciently divided into three kingdoms: the most perfect of them is that called *Kingstolen* (the royal seat), at Leipa in Zealand; the others are at Lunden in Scania, and Viburg in Jutland.

These stone circles for the installation of kings were introduced into the Shetland Isles, the Hebrides, and the Isle of Man, by their Norwegian conquerors. They were called *Tings*, and the hill on which the stone circle in the Isle of Man was erected, is still called Tinwald Hill.

The Germans adopted this custom from the Norwegians: their *Königstuhl* is near Coblentz upon the Rhine; it consists of seven stone seats ranged in a circle, for the seven electors, and a large stone in the centre for the emperors. In Hungary, the kings took their coronation oath on a stone column. After the monarch had sworn, he mounted a spirited horse, and leaped over a mound of earth prepared for the purpose, after which he ascended the mound, and waved his sword in the form of a cross over the multitude.

The most singular ceremony connected with the stone column was that which took place at the installation of the dukes of Carinthia. A large rock near the city of St. Veit was the place where the installation was performed. On the day appointed for the celebration of the ceremonial, a peasant, who claimed the place by hereditary descent, took up his position on the top of the rock, and had below him, tethered at the base, a black cow, a black calf, and the leanest mare which could be found in the province. A little after sunrise, the duke-elect came out from the city *clad in a peasant's* dress, a coarse bonnet on his head,

buskins of untanned leather on his legs, and a shepherd's crook in his hand; but though thus plainly dressed, he was attended by his senators and nobles in their richest robes. When the procession approached, the peasant called out, "Who is this that cometh hither with so much parade and magnificence?" The attendants replied, "This is the prince who claims, as rightful heir, the inheritance of the sovereignty over our good land the province of Carinthia." The peasant then inquired, "Is he just? Doth he seek the welfare of the Carinthian peasants? Is he of free condition and noble birth? Is he worthy of honour for his past conduct, and doth he desire to win honour by future exploits? Is he obedient to the laws, and attached to the ancient usages of Carinthia? Will he be a defender of the pure and holy Catholic faith?" To this the duke's attendants replied, "Such is he, and such he will be." After a long pause, the peasant renewed the conversation by asking, "Has the lord any right to remove me from this my place?" To which question the attendants replied. "Our lord hath purchased this ground for sixty deniers, and he granteth to thee the animals thou hast with thee, the robes which he wears, and immunity of taxes for thyself and thine house." The peasant then descended from the rock, and gave the duke a slight slap in the face. The duke then mounted the rock, and brandished a sword in the form of a cross over the multitude; water was then brought to him in the crown of a peasant's cap, which he drank as a symbol both of his moderation and humility. The duke then laid aside his peasant's dress, and having received his ducal robes, went and received the sacrament in the church of St. Veit.

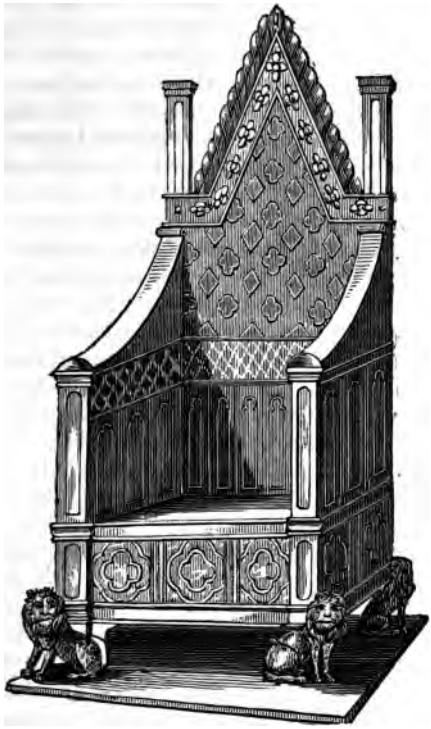
The stone on which the ancient monarchs of Ireland were inaugurated, was at a very early period removed to Scotland, whence it was brought to England by Edward I.: it is now fixed in the seat of the corona-

tion-chair, and we shall describe it more particularly in a future chapter.

It only now remains to mention, that the recognition, in the German forms of coronation, was always connected with the semblance of an election, as we find from the speech made by the archbishop of Cologne, when he presented Otho, who was designated emperor during the life-time of his father, to the general assembly of the German princes: "Behold, I bring you here Otho, chosen by God, and appointed by his father, Henry our lord, and now made king by all the princes of the empire. If this election please you, do you signify the same by holding up your hands to heaven." The people consenting, he was then anointed, and invested with the imperial ensigns.

Chapter II

THE REGALIA.



King Edward's Chair.

Among the Regalia of England there is no article possessing more historical interest than King Edward's, or, as it is commonly called, St. Edward's Chair, in which the sovereign is seated when the crown is placed upon

his head. It is in shape similar to the high-backed chairs which were fashionable in England about a century ago; its height is six feet seven inches, its depth twenty-five inches, and the breadth of the seat measured withinside is twenty-eight inches. At the height of nine inches from the ground there is a ledge which supports the celebrated Stone of Destiny, which Edward I., or Longshanks, brought from Scotland as a memorial of his conquest of that country. This stone was originally the royal seat of the kings of Ireland; they called it *Liafail*, or "the stone of destiny," and attributed so much importance to it, that they named the island in honour of it, Innisfail, or "the island of destiny." According to the monkish legends, this was the identical stone which served Jacob as a pillow when he saw the miraculous vision in Bethel; they tell us that it was brought by Gathol, king of the Scuths, or Scots, to Brigantia, a city of Gallicia in Spain, and that it was removed from thence to Ireland by Simon Brech, the leader of a body of Scots, about seven hundred years before the birth of Christ. From these invaders Ireland received the name of Scotia, which it retained until within a century of the English invasion. Fergus, a descendant of Simon Brech, being compelled to leave Ireland in consequence of civil wars, led a body of emigrants to Argyleshire, and brought with him the stone of destiny, which he deposited at Dunstaffnage, about three hundred years before the birth of Christ. All his descendants were installed on this stone seat, and it was believed that when the rightful heir took his seat, the stone emitted loud and harmonious musical sounds, but that it remained silent whenever a pretender attempted to be crowned.

The real history of the stone is scarcely less curious than that ascribed to it in the legend. We learn from sacred history that the earliest altars were made of unhewn stone; indeed, the Chaldee word for altar,

signifies literally, "stones orderly erected," and God himself directs Moses, "If thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it thou hast polluted it." (Exod. xx. 25.) This reverence for unhewn stones led to their being used as idols. We read of the children of Israel in the age of their corruption, that "they set them up images and groves in every high hill and under every green tree." (2 Kings xvii. 10.) Here the Hebrew word *Matzebah*, which our translators have rendered "image," properly signifies, "a stone pillar." So also in the Levitical law: "Ye shall make you no idols nor graven image, neither rear you up a standing image, neither shall ye set up any image of stone in your land to bow down before it: for I am the Lord your God." (Levit. xxvi. 1.) Here the word *Matzebah*, rendered "standing image," signifies simply a stone pillar. In consequence of these perversions, the erection of the Matzebah was entirely prohibited, when Moses recapitulated the law to the children of Israel.

The worship of stone pillars was very common in the East; Clement of Alexandria declares that rude stones were the object of adoration in those lands where the art of statuary was not understood; Pausanias mentions several such pillars in Bœotia, where they were probably introduced by the Phœnician colonists; and Arnobius declares that the pagans of Northern Africa consecrated pillars of stone for idols so late as the fourth century of the Christian era.

Superstition connected stone seats with the administration of justice, which was regarded as a right delegated to rulers by the gods. This custom lasted to a very late period; a marble bench anciently stood at the upper end of Westminster Hall, where the king in person, and at a subsequent period his chief judges, heard the pleas of those who complained of injury, and

hence the chief criminal court of the realm is now called the Court of King's Bench.

The Irish stone of destiny appears from the ancient records of Ireland to have been an altar, an idol, and the throne of the kings; and it was therefore viewed with three-fold reverence. A remarkable prophecy identified its fortunes with those of the royal line of the Scots, which is thus given in the old monkish rhymes:—

Ni fallat fatum,
Scoti, quocunque locatum
Invenient lapidem,
Tenentur regnare ibidem.

That is:—

Or Fate is false, or where this stone is found,
A king of Scottish race will there be crowned.

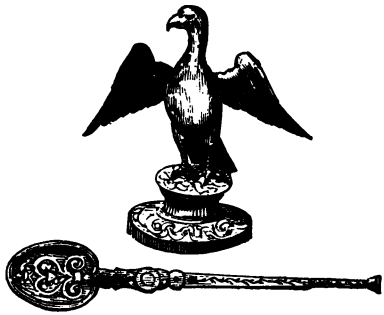
It was on account of the importance attached to this prophecy that Kenneth removed the stone from Dunstaffnage to Scone, where, for more than four hundred and fifty years, it was used as a throne at the coronation of the Scottish kings. Its removal to England was felt by the entire people of Scotland as a national humiliation, and they stipulated for its restoration at the treaty of Northampton, A.D. 1328. Writs for sending it back were issued by Edward III., but from some unexplained cause they were never executed.

When James I. ascended the throne of England great importance was attached to this fulfilment of the prophecy connected with the stone of destiny, and so deep was the impression thus produced on the minds of the Scottish people, that in the reign of Queen Anne it reconciled many to the Union, who would otherwise have opposed that measure.

A close examination of the stone induces us to believe that it is a block of red sandstone, containing a more than ordinary proportion of ferruginous matter; it certainly is not an aërolite, as several authors have

asserted. Its dimensions are, twenty-two inches in length, thirteen in breadth, and eleven in depth. At each end are two short iron chains.

The chair itself was anciently decorated with carving, gilding, and painting, but its beauty has been long since effaced. At modern coronations it is covered with cloth of gold, but we could wish that the decorations of this very interesting relic of antiquity should be restored as nearly as possible according to the ancient pattern.



The Ampulla.

The AMPULLA, or Golden Eagle, in which the holy oil for anointing the kings is preserved, is a vessel of pure gold, in the shape of an eagle with expanding wings, nearly seven inches in height and weighing about ten ounces. The old historian Walsingham, in his account of the coronation of Henry IV., connects the use of this Ampulla with a very singular legend:— Henry IV., according to the historian, was anointed with the identical holy oil which the blessed Virgin gave to St. Thomas the Martyr, archbishop of Canterbury: that is, to Thomas à Becket, whose extreme pride and insolence form so remarkable a part of the history of Henry II. Becket received this extraordinary boon when he was in exile, and the Virgin

assured him, that whatever kings of England should be anointed with this oil, they would become merciful rulers and distinguished champions of the church. It may be curious to remark, that Walsingham, or, as he is more frequently called, "the worthy monk of St. Alban's," is not very scrupulous respecting the purity of the language he attributes to the Virgin, for the word which we have rendered "champions," literally signifies boxers, or heroes of the prize-ring,—a kind of champions not very well suited to the defence of the church.

This oil, preserved in a golden eagle and stone jar, was long lost, but it was at last miraculously brought to light. While Henry, the first duke of Lancaster, was waging war in foreign parts, the aforesaid eagle and jar were delivered to him by a holy man, to whom the place of its concealment was divinely revealed. He gave it to the most noble Prince Edward, commonly called the Black Prince, who deposited it in the Tower of London. It was enclosed in a box secured with more than ordinary care; but the box itself by some accident was put astray, so that the holy oil could not be used at the coronation of Richard II. In the year of grace 1399, Richard II., having made an inquisition into the treasures bequeathed to him by his ancestors, found the eagle and jar, together with a manuscript in the handwriting of "St. Thomas of Canterbury," containing the prophetic description of all the advantages and blessings that the kings of England would derive from being anointed with this holy oil. He was so struck with the enumeration, that he wished the ceremony of his coronation to be repeated, and applied to the archbishop of Canterbury for the purpose. The prelate obstinately refused, declaring that unction was a sacrament, which, like the sacrament of baptism, could not be administered a second time. Richard took the eagle and jar with him when he made his

unfortunate voyage to Ireland, and on his return resigned them to the custody of the archbishop of Canterbury at Chester, saying, "It is manifestly the will of God that I should not be anointed with this holy oil; that solemn sacrament is reserved for some more favoured monarch." The archbishop kept these precious treasures until the usurpation of Henry IV., who was the first English sovereign anointed with this precious oil.

The legend of the Ampulla used at the coronation of the French kings is still more extraordinary. It is said to have been brought from heaven by a dove to St. Remy, when he was performing the ceremony of the coronation of Clovis. Hincmar, in his life of St. Remy, thus narrates the legend:—"And behold a dove, fairer than snow, suddenly brought down a phial in his mouth full of holy oil. All that were present were delighted with the fragrancy of it, and when the archbishop had received it, the dove vanished." Another historian, quoted by Menin, is rather more particular in his relation:—"When he that bore the chrism was absent and kept off by the people, lo! suddenly no other doubtless than the Holy Spirit appeared, in the visible form of a dove, who carrying the holy oil in his shining bill, laid it down between the hands of the minister." The oil of this mystic vessel was declared by the Romish priests to be undiminished by use, and this was gravely put forward as a standing miracle until the time of the French Revolution. At the coronation of Charles X. the priests had the folly to proclaim in the public papers that a phial containing some of this invaluable unction had been preserved from the destruction of the rest of the Regalia, to anoint the head of a monarch so devoted to the interests of the Romish church.

The original Ampulla given to Thomas à Becket was not destroyed with the rest of the Regalia in the time of the Commonwealth; but it was renovated for the

coronation of Charles II., and at the same time a new spoon was prepared into which the oil is poured by the consecrating prelate. The spoon, like the eagle, is of chased gold, and is adorned with four large pearls in the broadest part of the handle.

Kings were anciently anointed on the head, the bowings of the arms, on both shoulders, between the shoulders, on the breast, and on the hands. There are only three distinct anointings in modern coronations, on the head, breast, and hands, which were said by Becket to indicate glory, holiness, and fortitude. Great importance was attached to this unction, for Shakspeare represents Richard II. declaring on the invasion of Bolingbroke:

> Not all the water in the rough rude sea,
> Can wash the balm from an anointed king.

St. Edward's Crown.

The rich IMPERIAL CROWN of gold with which the monarchs of England are crowned, is still called St. Edward's crown, though it was actually made for the coronation of Charles II., the more ancient crown

having been stolen and sold in 1642. It is embellished with pearls and precious stones, as diamonds, rubies, emeralds, and sapphires, and has a mound of gold on the top, enriched with a fillet of gold embellished also with precious stones. Upon the mound is a cross of gold garnished with jewels, and three very large oval pearls, one fixed on the top, and two others pendent on the ends of the cross. It is composed of four crosses pattée, and as many fleurs de lis of gold, all embellished with precious stones. From these crosses arise four circular bars or arches, which meet at the top in form of a cross; having at their intersection a pedestal, on which is fixed the mound already mentioned. The cap within this crown is of purple velvet, lined with white taffeta, and turned up with ermine. On the day of coronation the jewels and precious stones belonging to the Crown of State, so called because it is worn by every sovereign coming in state to parliament, are taken out, fixed in collets, and pinned into the imperial crown;

Crown of State.

their places are supplied by mock stones, when the ceremony of the coronation is concluded.

Since the time of Charles II. a very rich crown of

state, to be worn by the sovereign only at the coronation dinner in Westminster Hall, is prepared for every succeeding king or sovereign queen. This is very rich, being embellished with several large diamonds, and a great number of pearls; but it is most distinguished by a very large ruby, set in the middle of one of the four crosses, and estimated at the value of ten thousand pounds, and also by the mound's being one entire stone of a sea-green colour, known by the name of an aquamarine. The cap is of purple velvet, lined with white taffeta, and turned up with ermine, like that of the imperial crown.

A queen-consort wears a circlet proceeding to her coronation, and is crowned with ST. EDGITHA'S CROWN; which is so named in honour of Edgitha, the consort of Edward the Confessor.

Queen's Crown.

The queen's circlet of gold is richly adorned with large diamonds, and has a string of pearls round its upper edge. The cap is purple velvet, lined with white taffeta, and turned up with ermine richly powdered.

Queen's Circlet.

The queen's crown, or the crown of St. Edgitha, was originally manufactured for Catherine, the consort of Charles II. It is a rich imperial crown of gold, set with very valuable diamonds, intermixed with other precious stones and pearls. It is composed of crosses and fleurs de lis, with bars and arches, and a mound and cross on the top, like the crown of St. Edward, only smaller and lighter. The cap is of purple velvet,

Queen Edgitha's Crown.

and turned up with ermine, or minever pure, richly powdered. The crown of St. Edward is used solely for the coronation of a sovereign queen, and cannot be worn by a queen consort.

The Saxon kings of England wore crowns like those of other nations, which were at first only simple circlets of gold. King Egbert first adorned the fillet, or circle, with radiant points, similar to the crowns worn by the emperors of the East; and King Edmund, surnamed Ironside, tipped the points with pearl. William the Conqueror surmounted the circle with points and leaves, the points being much higher than the leaves, and each of them was tipped with three pearls; on the top of the cap, or tiara, was a cross pattée. William Rufus adorned his crown with points only, which were all tipped with pearls. The crown of Henry I. was adorned with fleurs de lis only; these fleurs de lis appear to have been originally designed to represent the heads of lances, and to have been borrowed from some military decorations of the ancient Germans. Maud, Queen of England, enriched her crown with leaves and points alternately, the leaves being higher than the points; and this custom remained unvaried until the accession of Edward III. He enriched his crown with fleurs de lis and crosses pattée. Edward IV. was the first English monarch who wore a close or arched crown; it was decorated with fleurs de lis and crosses pattée, and arched with four bars. Henry VII. and Henry VIII. had their crowns composed of fleurs de lis and crosses pattée, with two arches, embellished with pearls and precious stones; and this form has been since continued.

The ancient French crown was a circle of gold enamelled, of eight fleurs de lis, encompassed with eight arched diadems, bearing at the top a double fleur de lis, which is the crest of cognizance of France.

The Spanish crown was a circle of gold, richly decorated with jewels and precious stones, and adorned with eight leaves. It was not closed with arches until the marriage of Philip II. with Queen Mary of England, when four arches were added, being double the number

of those in the English crown. Those of Bohemia, Poland, Denmark, and Sweden, are similar to the Spanish; but no foreign crown has the velvet tiara or the ermine of the English crown.

The crown of Hungary, worn by the emperors of Austria, is double: the lower crown is similar to the Spanish; the upper is composed of sixteen plates of gold, from which two arches arise, having in the centre a cross, richly decorated at the extremities with pearls. The sixteen plates are enamelled with busts of Jesus Christ, the evangelists, and the apostles; so also is the flat part of the arches, the whole being enriched with pearls, diamonds, and precious stones.

Before concluding this part of the subject, it may be as well to describe the crowns or coronets worn by the princes of the blood and the English nobility. The crown of the Prince of Wales, when there is an heir apparent to the throne of Britain, is a circle of gold, surrounded with four crosses pattée, and as many fleurs de lis, set alternately. From the two centre crosses an arch rises, adorned with pearls, and surmounted by a ball and cross; within the coronet is a cap of crimson velvet, lined with white sarcenet, and turned up with ermine. The Prince of Wales has also another distinguishing ornament, *viz.*, a simple coronet, surmounted with a plume of three ostrich feathers, and having the motto, "*Ich Dien*," that is, "I serve." This cognizance was first assumed by Edward, prince of Wales, commonly called the Black Prince, after the battle of Crecy, A. D. 1346, where, having killed John, king of Bohemia, he took from his head such a plume, and put it upon his own.

The CORONET of the Princes of the Blood-royal is composed of a circle of gold, richly chased, having on the edge two crosses pattée, two strawberry-leaves, and four fleurs de lis. Within the coronet is a crimson velvet cap, lined with sarcenet, and turned up with

ermine. On the top of the cap there is a rich tassel of gold and spangles.

The coronet of a Duke is a circle of gold, richly chased, having on the edge eight strawberry-leaves, which most probably were originally lance-heads, all of equal height; within is a crimson velvet cap, topped by a gold tassel, and turned up with ermine of one row. The coronet of a Marquis is a circle of gold, set round with four strawberry-leaves, and as many pearls, on pyramidal points of equal height, alternately. The cap is the same as that of the duke. An Earl's coronet has eight pyramidal points, with as many large pearls on the tops of them, placed alternately with as many strawberry-leaves, lower than the pearls. The cap and tassel are the same as before. Coronets were first assigned to earls in the reign of Henry III. The Viscount has only pearls, without any limited number, placed on the circle itself all round. The cap and tassel are the same as before. Coronets were first assigned to viscounts in the reign of James I. The coronet of a Baron has only six pearls set round the circle, at equal distances; before the reign of Charles II. barons wore simply a crimson cap, turned up with white fur, but that monarch assigned them coronets, and at the same time issued warrants permitting the peers of Scotland and Ireland to use coronets similar to those worn by noblemen of the same rank in England.

There is some reason to believe that King Alfred's crown was preserved in England until the time of the Commonwealth, for in the inventory of "that part of the Regalia which are now removed from Westminster to the Tower Jewel House," we find the following entry: "King Alfred's crowne, of gould wyerworke, sett with slight stones, and two little bells, p. oz. 79½, at 3*l.* per ounce, 248*l.* 10*s.* 0*d.*" The purpose of such strange appendages as the bells is a matter not very

easy to discover, and the conclusion of the inventory puts an end to all conjecture, for, after enumerating the various antique regalia, and reciting their value, we find the following Vandal record: "All these, according to order of parliament, are broken and defaced."

The other crowns destroyed at this time are thus enumerated in the inventory:—

"The imperiall crowne of massy gold, weighing 7lb. 6oz., valued at 1,110*l.* 0*s.* 0*d.*

"The queen's crowne of massy gold, weighing 3lb. 10oz., valued at 338*l.* 3*s.* 4*d.*

"A small crowne found in an iron chest, formerly in the Lord Cottington's charge, [it was the crown of Edward VI.,] of the which the gold, 73*l.* 16*s.* 8*d.*

"And the diamonds, rubies, &c., 355*l.* 0*s.* 0*d.*

"Queen Edith's crowne, formerly thought to be of massy gould, but upon triall found to be of silver gilt, enriched with garnetts, foule pearle, saphires, and some odd stones, p. oz. 50½, valued at 16*l.* 0*s.* 0*d.*"

King's Sceptre, with Cross.

The SCEPTRE royal, which the sovereign bears in the right hand, is made of gold, and is two feet nine inches in length; it is richly adorned with precious stones, and the top rises into a fleur de lis of six leaves, three of which are erect and three pendent; out of this flower arises a mound formed of a large amethyst, garnished with precious stones, and upon the mound is a cross pattée of jewels, with a large diamond in the midst.

The sceptre is a more ancient emblem of royal dignity than the crown itself. Homer makes it the only cognizance of the Grecian kings; and the historian Justin declares that the ancient kings of Rome used no

other ensign of royalty. The Greek poets describe the gods as bearing sceptres to indicate their empire, and declare that an oath taken on the sceptre was the most solemn that could be sworn. In Jacob's remarkable prediction of the Messiah, we find the sceptre specifically mentioned as the emblem of regal power: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." Justin tells us that among the Romans the sceptre was originally a spear; but the sceptres described by Homer were simply long walking staves, designed to show that the monarchs ruled by acknowledged right, and not by force. Le Gendre tells us that in the first race of the French kings the sceptre was a golden rod, almost always of the same height as the king who bore it, and crooked at one end, like a crosier or pastoral staff.

The queen-consort's sceptre in England is formed like the king's, but it is shorter.

Queen's Sceptre.

In the inventory of the Regalia destroyed in the time of the Commonwealth, we find the following entries of sceptres:—

"Two sceptres, weighing 18oz., 60*l.*

"Two sceptres, one sett with pearles and stones, the upper end gould, the lower end silver. The other silvar gilt, with a dove, formerly thought gould, 65*l.* 16*s.* 10½*d.*"

Sceptre with Dove.

The sceptre is placed in the king's right hand, and in his left, during the ceremony of investiture, he takes the VIRGE, or rod, which is carried before him in the concluding procession. The distinction between the

sceptre and the rod is that the former is surmounted by a cross, and the latter by a dove. This distinction is of very ancient date, and we find that it was observed in the ceremonial of the coronation of Richard I. The virge of the English sovereign is of gold, richly adorned with precious stones; at the top is a globe and cross, surmounted with a dove enamelled white, and the globe is surrounded with a circle of rose diamonds.

The queen-consort's virge is made of ivory, garnished with gold, and surmounted by a dove enamelled white; it is rather more than a yard in length.

Queen's Virge, or Ivory Rod.

In the year 1814 another virge was found at the Jewel Office in the Tower, covered with dust, and hidden on a back-shelf. It was supposed to have been used at the coronation of William and Mary, when both the king and queen were invested with sovereign power.

St. Edward's Staff

ST. EDWARD'S STAFF, which is carried before the sovereign in the procession which precedes the coronation, is a staff or sceptre of gold, four feet eleven inches in length, having a foot of steel about four inches in length, with a mound and cross at the top; the ornaments are of gold, and the diameter of it is upwards of three-quarters of an inch.

The following is an account of the virges or rods destroyed, with the rest of the Regalia, in the time of the Commonwealth:—

"A long rodd of silver gilt, 11lb. 5oz., 4*l*. 10*s*. 8*d*.

"One staff of black and white ivory, with a dove on the top, with binding and foote of gould, 4*l.* 10*s.* 0*d.*

"A large staff, with a dove on y^e^ top, formerly thought to be all gould; but upon triall found to be the lower part wood within, and silver gilt without, weighing in all 27 ounces, valued at 35*l.* 0*s.* 0*d.*

"One small staff, with a floure de luce on the topp, formerly thought to be all of gould, but upon triall found to be iron within and silver gilt without, 2*l.* 10*s.* 0*d.*

"A dove of gould, sett with stones and pearles, p. oz. 8½ ounces, in a box sett with studds of silver gilt, 26*l.* 0*s.* 0*d.*"

The ORB, Mound, or Globe, which is put into the sovereign's hand immediately before the crown is placed upon his head, and which is borne in the left hand during the subsequent procession, is a ball of gold, of six inches diameter, encompassed with a band of the same, embellished with roses of diamonds, encircling other precious stones, and edged about with pearl. On the top is a very large amethyst, of a violet and purple colour, near an inch and a half in height, of an oval form, and being encompassed with four silver wires, becomes the pedestal of a splendid cross of gold, of three inches and a quarter in height, and three inches in breadth, set very close with diamonds, having in the middle, a sapphire on one side, and an emerald on the other. It is also embellished with four large pearls in the angles of the cross, near the centre, and three more at the end of it. The whole height of the orb and cross is eleven inches. There is another globe among the crown jewels, which was made

The Orb.

for the coronation of William and Mary, but it is not now used at the coronation of queens consort.

The orb or globe was assumed as a cognizance by the emperor Augustus; it was sometimes called an apple, and sometimes a hill, but in all cases it was regarded as the symbol of universal dominion. The cross was added to the globe by Constantine, the first Christian emperor. Suidas, describing the statue of the Emperor Justinian, says, "In his left hand he held a globe in which a cross was fixed, which showed that by faith in the cross he was emperor of the earth. For the globe denotes the earth, which is of like form, and the cross denotes faith, because God in the flesh was nailed to it."

The globe and cross were first introduced as ensigns of imperial authority in western Europe by Pope Benedict VIII., who gave them to the Emperor Henry II. The combined ornament was called, "The Imperial

Great Seal of Henry the First.

Apple," and at the coronation of the emperors of Germany, it was borne on the right hand of the emperor, by the Count Palatine of the Rhine.

Almost all the English kings from Edward the Confessor, have the globe in their left hand on their coins or seals, as shown in the engraving in the preceding page; and it seems also to have been frequently so placed when sovereigns lay in state after their decease.

Four SWORDS are used at the coronation of a British sovereign. 1. THE SWORD OF STATE, which is a large two-handed sword, having a splendid scabbard of crimson velvet, decorated with gold plates of the royal badges in the following order. At the point is the orb or mound, then the royal crest of a lion standing on an imperial crown; lower down are a portcullis, harp, thistle, fleur de lis, and rose; nearer the hilt the portcullis is repeated; next are the royal arms and supporters; and lastly, the harp, thistle, &c., over again. The handle and pommel of the sword are embossed with similar devices in silver gilt, and the cross is formed of the royal supporters, the lion and the unicorn, having a rose within a laurel between them on one side, and a fleur de lis similarly encircled on the other.

The Curtana.

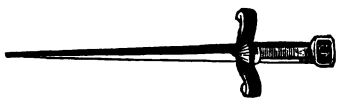
2. CURTANA, or the pointless Sword of Mercy, is the principal in dignity of the three swords which are borne naked before the sovereign at the coronation. Mr. Arthur Taylor, in his "Glory of Regality," derives its name from that wielded by Ogier the Dane, in the romances of chivalry; however that may be, it is certain that a sword named Curtana, or Curtein, formed a part of the English Regalia from very ancient times, for Matthew Paris informs us that a sword of that

name was carried at the coronation of Henry III., by the Earl of Chester, (A. D. 1236.) In the same way, a sword called *Joyeuse*, supposed to have belonged to the Emperor Charlemagne, was always displayed at the coronation of the kings of France. Curtana is a broad bright sword, the length of the blade is about thirty two inches, and the breadth almost two inches; the handle, which is covered with fine gold wire, is four inches long, and the pommel, an inch and three quarters; which, with the cross, is plain and steel gilt: the length of the cross is eight inches nearly. The scabbard belonging to it is covered with a rich brocaded cloth of tissue, and studded with gilt ornaments.

Sword of Spiritual Justice.

3. The SWORD OF SPIRITUAL JUSTICE is pointed, but somewhat obtuse, the length of the blade is forty inches, and the breadth an inch and a half. The pommel, handle, cross, and scabbard, are precisely similar to those of Curtana.

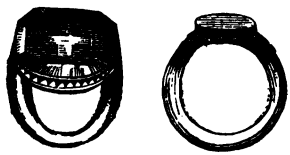
4. The SWORD OF JUSTICE OF THE TEMPORALITY is sharp pointed; the length of the handle is four inches, the pommel an inch and three quarters, and the cross seven inches and a half. The scabbard is in all respects similar to that of Curtana.



Sword of the Temporality.

The sovereign's CORONATION RING, called by some ancient writers, "The wedding-ring of England," is of pure gold, with a large table ruby, of a violet colour,

on which a plain cross, or cross of St. George, is beautifully enchased. The coronation ring of the queen consort is likewise gold, with a large table ruby set therein, and sixteen other small rubies set round about the ring; of which those next to the setting are the largest, the rest diminishing in proportion. Investiture by the ring, was the most ancient form of conferring dignity; it was by this ceremony that Pharaoh created Joseph his viceroy over Egypt; it was also a Persian custom, as we have already noticed, and we find many traces of it in the history of the Anglo Saxons.

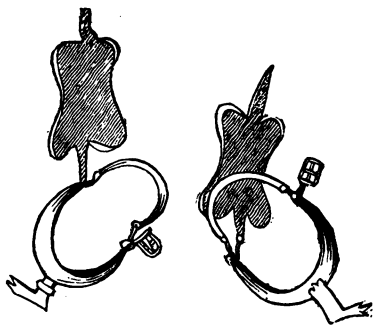


King s Rings. Queen's Ring.

The legend of the Coronation Ring is not less singular than that of the Ampulla. It is said that King Edward the Confessor was met by an old man who asked him for alms, and the charitable monarch, being at the moment destitute of money, gave the suppliant his ring. Soon afterwards, two English pilgrims in Palestine having lost their way, were met at the approach of night by this same old man, who led them into a certain magnificent city, which appears to have been the New Jerusalem, the present existence of which was a popular article of faith in the middle ages. The old man entertained them most hospitably, and gave them lodgings for the night. In the morning he informed them that he was St. John the Evangelist, of whom it was believed by many of the ancient fathers, that he was appointed to tarry on earth until the second coming of the Lord Jesus. St. John told the pilgrims, that it was to him in person that the Confessor had given the ring, and he

Investiture of a Vassal King of Persia.

sent it back by them to the king, with a promise that divine grace should encircle every British sovereign who was invested with this ring at the coronation. The sacred ring was long preserved at the shrine of St. Edward, and only brought out at the time of a coronation. It deserves to be remarked, that legends of the appearance of St. John continued to be told so late as the reign of Henry VIII.; his last visitation was to the King of Scotland, James IV.; the appearance of the evangelist is thus described by Pitscottie, whose language we have slightly modernized. "He was a man, clad in a blue gown, and belted about him in a roll of linen cloth; a pair of buskins on his feet, to the great of his legs, with all other hose and clothes conform thereto; but he had nothing on his head save hair of a reddish yellow behind, and the same on his cheeks, which went down to his shoulders; but his forehead was bald and bare. He seemed to be a man about fifty-two years old, and he carried a great pike-staff in his hand."



The Spurs.

The SPURS, called the great golden spurs, are elaborately wrought, both round the outer edge, and at the buckle and fastenings. They have no rowels, but end

in an ornamented point, being of that kind which are denominated prick spurs. It is sufficiently notorious, that putting on the gilded spurs, was the ancient investiture of knighthood, just as the hacking them off was the legitimate form of degradation.

The ARMILLÆ, or bracelets, are of solid gold, and open by a hinge for the purpose of being placed upon the wrist. They are an inch and a half in breadth, and two inches in diameter, and are adorned with chasings of the rose, thistle, harp, and fleur de lis, emblematical of England, Scotland, Ireland, and France; the edge are also garnished with pearls. These ornaments are not now employed in the coronation, and we shall see in a subsequent chapter, that the service appropriated to the bracelets, has been by some strange blunder, tranferred to the Armil, or Stole.

Chapter III.

CORONATION VESTMENTS.

In this chapter we shall describe the garments of state with which the sovereigns of England are invested by the archbishop of Canterbury and his assistants during the ceremony of the coronation. The chief of these, the Imperial Pall, called also the Dalmatica, Mantle,

The Imperial Mantle, or Pall of State.

or Open Pall, was at one period richly embroidered with golden eagles, but having been destroyed, with the rest of the Regalia, in the time of the Commonwealth, a very rich gold and purple brocaded tissue is used in its

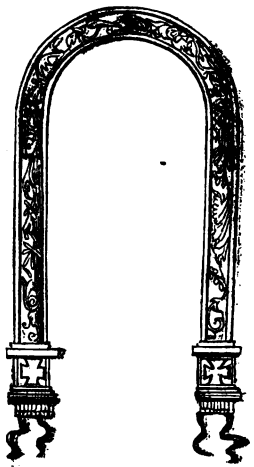
stead, encircled with gold and silver trails, and large flowers of gold frosted. All the ornaments are edged round with purple, or a deep mazarine blue. The pall was originally part of the imperial habit, being a rich robe of state, reaching quite to the ground. It is said that Constantine the Great granted the use of this vest to the bishops of Rome, and that the same honour was subsequently granted to other patriarchs by his successors. The pall at length became the badge of episcopal dignity, and hence, when prelates were deprived of their sees, or quitted them voluntarily, they resigned their palls to the emperors. When the popes first assumed the power of granting this honorary badge, which they did previous to the pontificate of Gregory the Great, A. D. 590, they did not presume to do so without the permission of the emperor; but in process of time they usurped the privilege of conferring it according to their pleasure, and raised exorbitant sums from all the prelates of Europe, whom they compelled to purchase this ensign of dignity. They also made a canon, enacting, that a metropolitan until he have received the pall, cannot consecrate bishops or churches, or receive the archiepiscopal title; and they compelled archbishops to purchase a new pall on every translation. Tertullian informs us, that the pallium, or pall, was assumed as a dress by the Christians, to distinguish them from the heathens, who used the toga. The pall is used at the coronation of monarchs, because they are supposed by this ceremony to be invested with a sacred as well as a civil character. The name Dalmatica, is derived from an ancient clerical habit, so called because it was previously the ordinary dress of the people of Dalmatia. It covered the whole body, and had large loose sleeves; on which account it was thought to be convenient for the ministry of deacons. But it was also worn by bishops, as we learn from the acts of St. Cyprian, the celebrated martyr of the third century,

who being about to suffer death, delivered his dalmatic to his deacon, leaving the rest of his dress to his executioners. At present the proper dalmatic forms part of the under-dress of Romish bishops, when they officiate pontifically, being made of thin light silk. But as the outer and distinctive vestment of their deacons, it is

Super-Tunica, or Surcoat.

richly embroidered, and has a sort of large open wings attached to it, as substitutes for sleeves.

The SUPER-TUNICA, Surcoat, or Close Pall, which is worn under the imperial pall, is a straight coat with plain sleeves, of a thick and rich cloth of gold tissue, ornamented with gold flowers, brocaded and frosted, without either silk or velvet. The length behind is about four feet, and in front a yard and a quarter, having only one division, which forms it into two skirts, each skirt being a yard and a half, so that the whole width at the lower part is about three yards. To this belongs a belt, or girdle, made of the same cloth of tissue, lined with a white watered tabby, having a gold buckle and clasp, to which hangers are affixed for the sword with which the sovereign is girded.



The Armilla.

The ARMILLA, or ARMIL, should properly be called the Stole, and should always be connected with the Surcoat; but, by some strange and inveterate error in the ceremonial of English coronations, it has received the name properly belonging to the bracelets, and takes

their place in the form of investiture. It is made of the same cloth of tissue as the Super-Tunica, and is lined with common sarcenet. The length of it is about an ell, and the breadth three inches; it has two double ribands at each end, of crimson taffeta, viz., two at the corners of the end, to tie it below the elbows, and two a little higher, for tying it above them. The Stole, as this garment should properly be called, is strictly an ecclesiastical garment, and must always be worn by the Romish priests when celebrating mass. In Flanders and Italy the priests also wear it when preaching. Hence Sir Walter Scott introduces Robert Bruce promising the Lord of Lorn,

> My first and dearest task achieved,
> Fair Scotland from its thrall relieved,
> Shall many a priest in cope and stole,
> Sing requiem for Red Comyn's soul.

The Colobium Sindonis, or Surplice, is the last garment put upon the sovereign after the anointing; it is made of very white cambric, and is rather longer than the Super-Tunica; it is laced about the neck, round the arm-holes, or openings of the shoulders, down the breast, up the slits of the sides, and round the lower edge, with the finest Flanders lace, ruffled on very full. Both its names signify short linen garments, and Sindonis is sometimes used to denote the shroud for wrapping the dead.

The ornaments already mentioned are for the most part clerical, but there is a second surcoat purely secular. It is made of crimson satin, and is lined with sarcenet of the same colour. In form and dimensions it is nearly the same as the Super-Tunica.

The *Buskins* are made of the same cloth of tissue as the Super-Tunica, and lined with crimson sarcenet; the height of them is eighteen inches, the compass at the top fifteen inches, and the length, from the heel to the toe, is eleven inches and a quarter. The *Sandals* are

The Colobium Sindonis.

Buskins.

made with a dark-coloured leather sole, and a wooden heel covered with red leather. There are three bands, two of which go over the foot, and the third behind the heel; they are made of cloth of tissue, lined with crimson taffeta, as is likewise the lining of the sole. The length of the sandal is ten inches. These portions of the royal dress are derived from the *Cothurni purpurei*, or purple buskins, which were a distinguishing cognizance of the Byzantine emperors.

Sandals.

The sovereign's ROBES OF ESTATE consist of a Surcoat of purple velvet, and a large Mantle of the same, furred with ermine, lined with sarcenet, and bordered with gold lace. The parliament robes are similar in form, but are made of crimson velvet.

Peers of all ranks attend in their robes of estate, which are the same as their parliament robes, that is, crimson velvet mantles, furred with rows of ermine proportioned to their degree; a duke's has four rows, a marquis's three and a half, an earl's three, a viscount's two and a half, and a baron's two.

The distinctions of rank among the peeresses are marked by the length of their trains; a baroness may have a train of three feet on the ground, a viscountess a yard and a quarter, a countess a yard and a half, a marchioness a yard and three-quarters, and a duchess two yards. The following directions for the dresses of peeresses were issued by the Earl Marshal, by whose orders all robes are regulated, previous to the coronation of George II. "The surcoats, or mantles, to be all of crimson velvet, close bodied, and clasped before, edged or bordered with minever pure, two inches broad, and scolloped down the sides from below the girdle,

and sloped away into a train proportionable to the length of the robe or mantle for each degree; viz., about a third part thereof; the sleeves of the surcoats also to be of crimson velvet, about five inches deep, scolloped at the bottom, edged with minever pure, and fringed with gold or silver.

"The caps of their coronets to be all of crimson velvet, turned up with ermine, with a button and tassel of gold or silver on the top, suitable to the fringe of their sleeves.

"The petticoats to be of cloth of silver, or any other white stuff, either laced or embroidered, according to each person's fancy.

"The mantles to hang back, being fastened on each shoulder with cordons of silver or gold, suitable to their fringe, with tassels of the same, hanging down on each side of the waist.

"The surcoats, or kirtles, to open before, that the petticoats may appear."

Knights of the different British orders, not being peers, usually wear the full-dress habits of their respective orders. Knights who are peers, wear only the collar of their order over their velvet mantles.

The dresses of the kings at arms, heralds, and pursuivants, add considerable splendour to the ceremonial of a coronation. The kings at arms wear tabards, or surcoats of velvet and cloth of gold, on which the royal insignia are emblazoned; these tabards resemble sleeveless gowns in form, but they are furnished with wings, which fold over the arms. They wear also collars of SS, that is, composed of links shaped like the letter S, made of silver gilt, with badges at the centre, containing the shamrock, rose, and thistle, enamelled in their proper colours. They are also entitled to wear coronets, or plain circles of gold, decorated with sixteen upright leaves, eight of which are long, and eight short. The words, "Miserere mei Deus," that is, "Have mercy

upon me, O God," are enamelled round the circle. Within it is a crimson velvet cap, turned up with ermine, and surmounted with a tuft and tassel of gold. So important was the office of king at arms anciently held, that a solemn ceremony was appointed for their inauguration. In fact, it was the mimicry of a royal coronation, except that the unction was performed with wine instead of oil. In Scotland, Sir David Lindesay was crowned Lyon king of arms by his sovereign, with the ancient crown which the monarchs wore before they assumed a close crown, A.D. 1592. So sacred was this heraldic office held, that, in 1515, Lord Drummond was by parliament declared guilty of treason, and his lands forfeited, because he had struck with his fist the Lyon king at arms, when he reproved him for his follies. Nor was he restored but at the Lyon's earnest solicitation.

The tabards of the heralds are made of crimson damask; they wear plain silver collars with badges similar to those of the kings at arms. The pursuivants wear tabards of satin.

Two persons were usually appointed to represent the Dukes of Aquitaine and Normandy; they wore robes of estate of crimson velvet, lined with white sarcenet, with deep capes and broad facings, all richly powdered with ermine, and with hats or caps of estate of crimson and gold paduasoy, furred with ermine.

The barons of the Cinque Ports, who support the canopy over the sovereign, are all habited alike; they wear doublets of crimson satin, scarlet hose, scarlet gowns, lined with crimson satin, black velvet caps fastened on their sleeves, and black velvet shoes.

The gentlemen pensioners, who guard the canopy, wear coats of scarlet cloth, richly laced with gold, and black hats wreathed round with feathers; they carry gilt axes in their hands, and are preceded by the clerk of the cheque in the same habit.

The ancient coronation robes which were destroyed in 1649, do not appear to have been very valuable, if we may judge from the enumeration given of them by the parliamentary commissioners, from which we have before quoted. In their report we find the following "Inventory of the Regalia, now in Westminster Abbey, in an iron chest," where they were formerly kept.

	£	s.	d.
One common taffaty robe, very old, valued at .	0	10	0
One robe laced with gould lace, valued at . .	0	10	0
One silver cullered silk robe, very old and worth nothing	0	0	0
One robe of crimson taffaty sarcenet, valued at .	0	5	0
One paire of buskins, cloth of silver and silver stockings, very old and valued at . .	0	2	6
One paire of shoes of cloth of gold, at . .	0	2	0
One paire of gloves, embroidered with gould, at .	0	1	0
Three swords with scabbards of cloth of gould, at	3	0	0
One old comb of horne, worth nothing . .	0	0	0
Totall in the chest . . .	4	10	6

The comb, which is here dismissed so contemptuously, was supposed to have belonged to Edward the Confessor, and was used in the ancient forms of coronation, to smooth the king's hair previous to the anointing.

No special coronation robes are provided for a queen consort, but those used by a sovereign queen do not differ in any essential particular from those employed at the coronation of a king. Clerical and legal dignitaries wear their ordinary robes of state, and all military officers appear in their full-dress uniform. The earl marshal usually issues a proclamation forbidding any of the spectators to appear in mourning, and persons who occupy front seats are generally expected, if not required, to come in full court-dress.

Chapter IV.

GREAT OFFICERS OF STATE ENGAGED IN CORONATIONS.

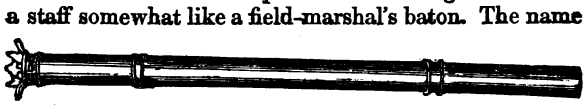
The Lord High Steward was anciently the first personage in the realm next to the king. The name of his office is derived from the Saxon words *stead* and *ward*, implying that he is an officer appointed to keep watch in another's stead or place; for on the demise of the crown he acted as viceroy until the king's peace was proclaimed, or, as some authors believe, until the ceremony of the coronation was performed. In consequence of these high functions, he walks next before the king in the procession, bearing, as its temporary possessor, the crown of St. Edward. He was anciently also the sole judge of the Court of Claims, which will be described in another chapter. The office of Lord High Steward was the inheritance of the earls of Leicester until forfeited to the crown by Simon de Montfort in the reign of Henry III. Henry having learned by experience that it was dangerous to intrust a subject with such extensive powers, abolished the office as a permanency, and ever since lords high stewards are created only for such occasions as a coronation, or the trial of peers accused of high treason, felony, or misprision of either. During the period of his office the high steward holds a white rod in his hand, and when the ceremony of the coronation terminates or the trial is concluded, he breaks his staff, to signify that his functions are at end. If the trial of an indicted peer takes place during the session of parliament, he acts only as speaker or chairman of the court, which is then regarded as the court of our lord the king in parliament. But during the recess this court

becomes the court of the lord high steward, and he is the sole judge in matters of law as the triers are in matter of fact; and as they may not interfere with him in regulating the proceedings of the court, so he has no right to intermix with them in giving a vote upon the trial.

There is likewise a lord steward of the king's household, who is the chief officer of the king's court, has the care of the king's house, and authority over all the officers and servants of the household, except such as belong to the chamber, the chapel, and the stable. This officer, though sometimes confounded with the high steward, never possessed any political or judicial functions.

The Stuart family held the office of high stewards in Scotland, but their right merged in the crown on the accession of Robert II.

The LORD HIGH CONSTABLE is next in dignity to the lord high steward, but his office is more ancient, and was at one time more important. His ensign of office is a staff somewhat like a field-marshal's baton. The name



Staff of Lord High Constable.

of constable is derived from the Latin words *comes stabuli*, which may be translated "master of the horse;" for in the later ages of the Roman empire this dignitary had the government of the army, which then consisted principally of cavalry. Among the French the *comes stabuli* was at first an officer of inferior dignity, but we find that he was sometimes appointed to command military expeditions, and what is rather strange, we find him on one occasion nominated by Charlemagne admiral of a fleet. Philip I. restored the ancient dignity and authority of the constable in France, by appointing him commander-in-chief of all the royal forces. From that

time the constable's authority amongst the French became almost unbounded; in the host he was second only when the king was present, and exercised royal power in his absence; he also claimed the custody of the king's sword as a symbol of his high dignity. In most of the Continental kingdoms and principalities, whether of Roman or Northern origin, the constable was one of the most important officers, but he nowhere possessed such power as he did in France.

In the Anglo-Saxon age an officer similar to that of the constable was established in England by the title of Heretoch, but the date of its regular institution must be assigned to the year after the Norman conquest, when William I. conferred the title upon Ralph de Mortimer, and with it the title and estates of Edric, earl of Shrewsbury, who had made a bold attempt to maintain his independence in the marches of Wales.

Henry I. made the office hereditary in the family of the earl of Gloucester; it passed in the female line to the Bohuns, earls of Hereford, ten of whom held it in succession. The last of the Bohuns left two daughters, Eleanor, married to Thomas of Woodstock, (afterwards duke of Gloucester,) sixth son to King Edward III., and Mary, married to the earl of Derby, son to John of Gaunt, duke of Lancaster, who afterwards became king of England by the title of Henry IV.

Thomas of Woodstock was, in right of his wife, constituted constable of England during pleasure by his father Edward III., and this dignity was confirmed by his nephew Richard II., who also advanced him to the dignity of duke of Gloucester. The imbecile king finding his uncle too severe a censor of his folly and extravagance, procured his murder. He left one son, Humphrey Plantagenet, who was sent into Ireland by Richard II., and imprisoned in the castle of Trim. He was recalled by Henry IV., who purposed to restore him to his paternal honours, but these intentions were

baffled by Humphrey's death; he fell a victim to the plague at Chester, as he was hasting to London. The right to the office of constable passed, by the marriage of his sister Anne, to the family of the De Bohuns, earls of Stafford, and afterwards dukes of Buckingham. The dignity was revived in the person of her great-grandson, who was the principal agent in advancing Richard III. to the throne. He afterwards revolted from Richard, and being taken prisoner was beheaded on a scaffold in the market of Salisbury. Edward, the son and heir of this unfortunate duke, was restored to all his titles and estates by Henry VII.; but in the thirteenth year of Henry VIII. he was accused of conspiring against the king's life, and suffered the usual penalties of treason. By his attainder the office lapsed to the crown, and has not been since revived, except as a matter of form at the coronation.

The office of lord high constable in Scotland was hereditary in the family of the earls of Errol, and the title is retained to the present day, though it confers no political or honorary advantages.

The EARL MARSHAL is next in dignity to the lord high constable, and appears to have been originally, like that officer, a general of cavalry, deriving his name from the German *mare*, which anciently signified a horse, without any distinction of sex, and *schalh*, an attendant. It is probable that the Normans first introduced this title to imply a high military dignity, for when Henry II. undertook the conquest of Ireland he created Henri de Montmorenci marshal of that country. The marshalsy of England appears to have been hereditary in the noble family of De Clare, earls of Strigul or Pembroke, the founders of which are celebrated in the history both of England and Ireland under the name of Strongbow. Isabel, the daughter of Strongbow the conqueror of Ireland, married William Marshal, who was created earl of Pembroke and earl marshal of

England. The office passed by marriage into the family of the Bigods, earls of Norfolk, and on the extinction of that family reverted to the crown.

Richard II. in the twentieth year of his reign revived the office in favour of Thomas Mowbray, earl of Nottingham, constituting him earl marshal of England, and directing that he and the heirs of his body should, when in the royal presence, and at all other times, bear and carry a rod of gold, tipped at each end with black enamel, and having the royal arms at the upper end, and the arms of the said earl at the lower end. Ever since which time the earls marshal have borne this official badge. By the extinction of the Mowbray family the office of earl marshal again reverted to the crown, and the great inheritance of their house was divided between the Berkeleys and the Howards, both of which were connected with the Mowbrays by marriage. Richard III. in the first year of his reign created John Howard, duke of Norfolk and earl marshal of England. But this nobleman, commonly called "Jockey of Norfolk," was slain at the battle of Bosworth field, and attainted after his death. Henry VII. gave the office to the Berkeley family, and created William Berkeley, earl of Nottingham, earl marshal of England, but he died without issue. The office was then given to the king's son, Henry, duke of York, who afterwards became king of England.

Henry VIII. granted the office to Thomas Howard, earl of Surrey, who afterwards became duke of Norfolk. Eleven years afterwards the duke was attainted by act of parliament, and would probably have lost his head, as his son, the accomplished earl of Surrey, did, had not the king died eight days after the act of attainder was passed.

Queen Mary restored the Howards in blood, and the duke of Norfolk, the grandson of the former, became the chief ornament both of her court and that of

Elizabeth. He was unfortunately inveigled into conspiracy by Mary, queen of Scots, and was beheaded in 1572. In the year 1621 the dignity was again restored to the Howard family, in which it has since continued without interruption.

According to the usages said to have been claimed in the reign of King Henry II. by Gilbert, earl of Strigul or Pembroke, the marshal in right of his office standing next to the king, was entitled to bear in his hand the royal crown, to assist in placing it on the king's head, and, holding it by the fleur de lis fixed in front, to sustain it during the remainder of the solemnity. These claims were never renewed by the subsequent earls marshal.

In Edmondson's Heraldry we find the following account of the duties to be performed by the earl marshal. "On the coronation day, and all high festivals, it was incumbent on the marshal to appease and prevent all tumults, noise, and disturbance in the king's presence; to apprehend and keep in safe custody all offenders against the king's peace; to bring them before the high steward, and to take care that justice was done to all persons whatsoever. He was also to keep the doors of the great hall, and of all other rooms within the royal palace, excepting that of the king's bedchamber, and in all things to execute the office of a high usher. For these services he received as his fees the horse and the palfrey on which the king and the queen rode to the place of coronation, together with their bridles, saddles, and caparisons; the cloth spread on the table whereat the king dined; the cloth of estate which hung behind him at dinner; the chines of all cranes and swans served up, and sundry other fees belonging to his high office."

In modern times the earl marshal arranges the order of procession, the precedency of the peers, and the places of the principal officers; he walks next to the

high steward, bearing his baton of office, and, together with the lord high constable, introduces the champion at the banquet.

The LORD CHAMBERLAIN OF GREAT BRITAIN, has a right to livery and lodging in the royal court, and there

Earl Marshal's Staff.

are certain fees due to him from each archbishop or bishop, when they do their homage to the sovereign, and from all peers at their creation, or performing their homage. On the morning of the coronation it is his duty to bring the sovereign's principal articles of dress, upon which he claims the bed and all the furniture of the chamber for his fee. He also claims forty ells of crimson velvet for his own robes. During the coronation, the lord chamberlain has charge of the coif, linen, and gloves, to be used by the sovereign, the gold to be offered at the altar, and the royal robes; he is also to serve the sovereign with water for washing the hands before and after dinner, and to have the basin and towel for his pains. As governor of the palace he superintends the preparations in Westminster Hall for the coronation banquet, and he has the nomination of the peer who is to carry the sword of state. Henry I. granted the hereditary enjoyment of this office to the family of the De Veres, earls of Oxford, but it is now attached to the ancient barony of Willoughby d'Eresby.

The lord chamberlain of Scotland had high judicial functions, and his office was hereditary in the Lennox family; it was surrendered to the crown by the duke of Lennox in 1703.

The archbishop of Canterbury has the undisputed right of performing the ceremony of the coronation, and he receives as his fee the purple velvet chair, cushion, and footstool, whereon he sits during the ceremony.

Chapter V.

SERVICES PERFORMED AT THE CORONATION BY TENURE OF GRAND SERJEANTRY. THE COURT OF CLAIMS.

"Tenure by grand serjeantry," says Littleton, "is where a man holds his lands or tenements of the sovereign by such services as he ought to do in his own person, as to carry the banner of the king, or his lance, or to lead his army, or to be his marshal, or to carry his sword before him at the coronation, or to be his sewer at his coronation, or his carver, or his butler, &c." In some curious instances we find that the duties of this tenure were allowed to be performed by deputy. Lord Coke informs us that at the coronation of King Richard II., a citizen of London who held by grand serjeantry, had a deputy appointed for him because he was not of sufficient quality. A knight, it appears, was the lowest in rank who could do any personal service to the sovereign on such occasions; for at the same coronation a gentleman of honourable birth was compelled to take the order of knighthood before he was admitted to perform the conditions of his tenure. A female may appoint a deputy, but the sovereign claims the privilege of nominating the substitute for a person of tender years.

The petitions or claims generally assert a right of performing certain services, apparently menial, as the condition by which manors and estates are held. Such tenures are very common in feudal history, but they appear to have been derived from the Byzantine empire, where the officers of the palace usurped the chief authority of the state. In England, all lands are supposed to be held either mediately or immediately from

the king; and some of the conditions on which manors were granted, will show that the tenures of grand serjeantry to which our attention must be more particularly directed, are far from being without a parallel. We shall select a few of the most singular from Blount's *Fragmenta Antiquitatis.*

In the 19th of Henry III. Walter Gately held the manor of Westcourt in Bedington, Surrey, on the condition of yielding yearly to the king one cross-bow, value twelve pence. In the 14th of Edward III. three persons held thirty acres of land at Carleton in Norfolk, by the service of bringing the king, should he be in England, twenty-four pastres of herrings on the first coming-in of the fish. In the 34th of the same king, a man held a manor in Kent, for providing a man to lead three greyhounds whenever the king should go into Gascony, so long as a pair of shoes, valued at four pence, should last. In the 1st of Edward II., Peter Spileman held a manor on condition of finding straw for the king's bed, and hay for his horse.

We find in the age of the Plantagenets many examples of such tenures. One held a manor by paying two white capons annually; another by carrying the king's standard whenever he happens to be in the county of Sussex; another by being marshal or director of the laundresses, female suttlers, and other women, who may accompany the king's army: the lord of the manor of Elston in Nottinghamshire pays yearly a rent of one pound of cummin seed, two pair of gloves, and a good steel needle "warranted not to cut in the eye;" another manor is held on condition of repairing the iron of the royal ploughs and harrows; and in the 13th year of Edward I. we find the manor of Hohenorton in Warwickshire granted to Ela, countess of Warwick, on condition of her carving for the king at his birth-day feast, and taking as her fee the knife which he uses at table.

We come now to the services specially rendered on the coronation; and of these the first is that of the hereditary GRAND ALMONER of England. An almoner, as his name denotes, is an officer appointed to distribute alms to the poor, and such a one was anciently attached to all monasteries; for by the ancient canons all monasteries were obliged to spend one-tenth of their income in charity. By another ancient canon every bishop was obliged to keep an almoner, and such an officer was attached to most European courts. Before the Revolution, the grand almoner of France was the highest ecclesiastical dignitary in the kingdom. To him belonged the superintendency of all hospitals and houses of lepers. The king received the sacrament from his hand, and he said mass before him in all grand ceremonies and solemnities.

The duty of the English grand almoner is to distribute the alms collected in a silver dish on the day of coronation, and also to divide among certain poor persons the blue cloth on which the sovereign walks from the throne in Westminster Hall to the door of the Abbey. He receives as his fee the silver dish in which the alms are collected, and also the napkin by which it is covered. John, earl of Exeter, who held the manor of Bedford at the coronation of Charles II., claimed in addition a tun of good wine, not for distribution, but for his own proper use, which was disallowed.

From the earliest ages of England, the CHIEF BUTLER has been considered one of the principal officers in attendance at the coronation feast. We learn from the Holy Scriptures that the office of chief butler was one of great importance and dignity at the court of the Pharaohs; for Joseph requested the chief butler, who was his companion in the prison, to procure his liberation, when the butler should be restored to his former place; and it was actually by his interference that

Joseph was introduced to the court, and engaged to interpret the dreams of Pharaoh. The dread which the Persian kings entertained, and not without cause, of being poisoned by some of their family or servants, induced them to grant the highest honours to their chief butlers, or, as they were more generally termed, cup-bearers. It was the duty of such an officer to serve the king with wine, but he previously poured some of the liquor into the hollow of his hand, and drank it in the king's presence, as a proof that nothing pernicious had been mingled with the wine. This institution was adopted in the Byzantine empire, where the customs of oriental monarchies were strangely blended with those of imperial Rome, and from thence it passed into the different kingdoms of western Europe, but rather as a matter of state and ceremony than of any real or supposed utility.

The office of arch-butler in the German empire was held by the king of Bohemia; he was bound to present the first cup of wine to the emperor, not only at the coronation-feast, but at all imperial entertainments. It was only, however, at the time of a coronation that he was compelled to wear his crown while officiating. Several prerogatives were attached to his office: he took precedence of all temporal electors; he walked in procession immediately after the emperor, the empress, and the electors of Mentz and Cologne, following immediately behind, and he had the third voice in the electoral college.

The chief butler of France (*Buticularius Franciæ*) was one of the four great officers of the household of the ancient kings of that country, who signed all the royal patents, or at least was present at the despatch of them. His seat was among the princes of the blood, and he even disputed precedency with the constable of France. He had a right of presiding at the chamber of accounts; and in the registers of that office of the

year 1397, mention is made that John de Bourbon, grand butler of France, was admitted there as first president. In later times, the title was abolished, and a new office of *grandechanson* or cup-bearer, a merely nominal dignity, was instituted in its stead.

The office of butler of England was granted by William the Conqueror to one of his companions in arms, William de Albini, and united by tenure of grand serjeantry with the castle and manor of Buchenham, and certain other manors in the county of Norfolk. It seems probable that this office was not one of mere state, but was connected with the collection of a duty levied by virtue of the royal prerogative on all wines imported into the country. This duty was usually called the prisage of wines, and was originally the best cask of wine before the mast, and the best cask of wine behind the mast. As, however, it soon became usual to pay a pecuniary composition instead of the wines, the levying of prisage in England was transferred to the ordinary officers of the revenue. The prisage of wines in Ireland was granted to the Fitzwalters, who thence took the name of Butler, and it was long a hereditary privilege of the earls of Ormond.

The office of chief butler was transmitted to William, the second of the Albini family, a very remarkable person in his age; and as his romantic history is connected with the butlery, we shall extract it from Dugdale. "It happened that the queen of France, being then a widow and a very beautiful woman, became much in love with a knight of that country, who was a comely person, and in the flower of his youth; and because that she thought no man excelled him in valour, she caused a tournament to be proclaimed throughout her dominions, promising to reward those who should exercise themselves therein according to their respective merits, and concluding that if the person whom she so well affected, should act his part

better than others, in those military exercises, she might marry him without any dishonour to herself.

"Hereupon divers gallant men hasting to Paris, among others came over this our William de Albini, bravely accoutred, and in the tournament excelled all others, overthrowing many, and wounding one mortally with his lance; which being observed by the queen, she became exceedingly enamoured of him, and forthwith invited him to a costly banquet; and afterwards bestowing certain jewels upon him, offered him marriage. But he, having plighted his troth to the queen of England, then a widow, refused her; whereat she grew so discontented, that she consulted with her maids how she might take away his life; and in pursuance of that design enticed him into a garden where there was a secret cave, and in it a fierce lyon, into which she descended by various steps, under colour of showing him the beast. And when she told him of his fierceness, he answered that it was a womanish and not manly quality to be afraid thereof; but having him there, by the advantage of a folding-door, thrust him in to the lyon. Being therefore in this danger, he rolled his mantle about his arm, and putting his hand into the mouth of the beast, plucked his tongue out by the root, which done, he followed the queen to her palace, and gave the tongue to one of her maids to present to her.

"Returning therefore into England, with the fame of this glorious exploit, he was forthwith advanced to the earldom of Arundell, and had for his arms the lyon given him; nor was it long after that the queen of England accepted him for her husband, whose name was Adeliza, widow to King Henry I., and daughter to Godfrey, duke of Lorraine, which Adeliza had the castle of Arundell and the county in dowry from that king."

Absurd as this legend seems, we find it gravely repeated by several ancient historians; and the lion

without a tongue appears among the armorial bearings of the Arundel family. It is of more importance to observe, that from this time the right to the chief butlery began to be connected with the earldom of Arundel, and to be gradually dissevered from the manors in Norfolk.

Hugh, the last of the Albini family, at the coronation of Eleanor, queen of Henry III., exercised the right of performing the office of butler by deputy. He was himself incapacitated, for he lay under sentence of excommunication, pronounced upon him by the archbishop of Canterbury. The cause of this excommunication is singularly characteristic of the age. The archbishop of Canterbury claimed the right of hunting in any forest of England at his pleasure, and went to enjoy the sports of the chase in one of Hugh's forests in the county of Sussex. De Albini turned the archbishop back with contumely, and seized his dogs for the trespass, upon which the prelate pronounced sentence of excommunication.

On the death of Hugh de Albini, his inheritance was divided between his sisters, and from the second of these the earls of Arundel are descended; they have claimed and enjoyed the office of chief butler since the reign of Edward II., but not without many ineffectual struggles on the part of the lords of the manors, with the tenure of which the office was originally connected.

The fees claimed by the chief butler are the best gold cup and cover, with all the vessels and wine remaining below the bar on the day of coronation. The entire claim was disallowed at the coronation of Henry IV., but since that time the gold cup and cover have been received by the dukes of Norfolk, who hold the earldom of Arundel. In the frontispiece we have given a copy of an ancient painting, representing the king, attended by the chief butler and chief carver.

The lord-mayor of London, as assistant to the chief butler, serves the sovereign with wine in a gold cup, during the coronation feast, receiving the cup with with its cover as his fee. The mayor and burgesses of Oxford also assist in the butlery, receiving three maple cups as their fee. The mayor of Oxford receives in addition a gilt cup, and so does the lord of the manor of Great Wimondley in Hertfordshire, who takes the title of Chief Cup-bearer.

The claims to the office of SEWER, who arranges the order of the dishes, and also the claims to the office of CARVER, are now extinct. In the reign of Richard II. the office of carver was claimed by John of Gaunt, king of Castille and Leon, duke of Lancaster, in right of his earldom of Lincoln, and the duties were performed by his deputy, the earl of Stafford. But, at the coronation of William and Mary, the claims of John, earl of Lincoln, to this office were disallowed.

The office of GRAND PANNETER, whose duty it is to preside over the pantry, and to bring from thence the salt-cellars, spoons, and knives, used by the sovereign at the coronation feast, receiving the same afterwards as his fee, was anciently held by the Beauchamps, earls of Warwick, as the tenure of the manor of Kibworth Beauchamp, in the county of Leicester. On the extinction of that family, it was granted by Elizabeth to her favourite Robert Dudley, earl of Leicester, but on his dying without issue, it reverted to the crown. At the coronation of William and Mary the office was claimed by William Beveridge, count of the German Empire, as lord of the manor of Kibworth Beauchamp, but the claim was disallowed. Sir William Halford, Bart., renewed the claim on the same ground at the coronation of George II., but was equally unsuccessful.

The office of CHIEF LARDINER, whose duty it is to attend to the provisions in the royal larder on the coronation day, receiving all that remains unconsumed

as his fee, is attached to the manor of Scoulton, in the county of Norfolk. At the coronation of Richard II. the office was performed by John Fitz John, who had married the heiress of the manor. It has since been exercised by the Lords Abergavenny, though it has been sometimes counterclaimed by the Maynard family.

The manor of Ashill, or Ashley, in the county of Norfolk, was held by the tenure of performing the office of NAPIER, that is, guardian of the napery or table-cloths used at the royal table. Blomefield informs us, "William de Hastyngs was steward to King Henry I., by virtue of the serjeantry of the manor of Ashley, the service being to take charge of the nappery, *viz.*, the table-cloths and linen, at the king's coronation." He was also house-steward to the king, and hence it seems that a doubt subsequently arose respecting the manorial rights, for the same authority informs us, "At the coronation of Eleanor, wife of King Henry III., who was crowned at Westminster, on Sunday before the Purification of the Blessed Virgin, in the 20th year of his reign, it is said that Henry de Hastyngs, whose office it was to serve the linen, from ancient time, served in the nappery that day, but Thurstan, the steward, challenged that office from him, affirming he had it of old; but the king adjudged it for Henry, who after dinner took the table-cloths, napkins, and other linen, as his fee, belonging to his office."

The manor subsequently passed into the Grey family; and at the coronation of Henry IV., A. D. 1399, the office was executed by Lord Grey de Ruthyn, who received his fees. In 1512 Ashley, with all its manorial privileges, was sold to the Wyatt family. It was forfeited by the subsequent rebellion of Sir Thomas Wyatt, and thus the privileges annexed to it were lost. Sir Henry Bedingfield claimed the office of Napier, as lord of the manor of Ashley, at the coronation of James II., as did Francis Loggin and Richard Whit-

borne at the coronation of George II.; but, on inquisition, it was found that Queen Mary had granted the manor to the Bedingfields by tenure of knight's service, not grand serjeantry, and the claim was disallowed.

The manor of Liston, in the county of Essex, is held by grand serjeantry, on the condition of placing five wafers, that is, thin cakes of flour, before the king, as he sits at dinner, on the coronation day. In the reign of Richard II. this service was personally performed by Richard Lyons, a celebrated lapidary and wine merchant, a remarkable circumstance, as no other person of lower rank than a knight was admitted to take a part in the ceremonial; his rank, however, in the city of London, where he had filled the office of sheriff, was probably considered sufficient to entitle him to this honour. This Richard Lyons was the master of the celebrated Wat Tyler, and was one of the first persons beheaded by his order.

The manor of Heydon, in Essex, is held by tenure of grand serjeantry, on condition of its lord holding the bason, ewer, and towel wherewith the king washes his hands before dinner on the coronation day, receiving the towel as his fee. Anciently the manor was divided into two moieties, and the lord of one held the bason, while the lord of the other presented the towel.

The manor of Addington, in the county of Surrey, is held by the tenure of serving up, on the day of coronation, "one mess in an earthen pot," prepared in the royal kitchen. "Diligrout, girout or gyroun, and if seym (swine's lard) be put therein, it is called malpigemoun, or maupygemun." The origin of this tenure was, that Bartholomew de Cheney, to whom it was originally granted, appears to have been the cook in Henry I.'s palace. The claim was raised so early as the reign of Henry II., and has been allowed at every successive coronation. Manning, in his *History of Surrey*, gives the following account of this ancient dish: "It

was called a pottage, and consisted of almond milk, brawn of capons, sugar and spices, and chickens parboiled and chopped," thus, according to the old nursery rhyme, which probably originated in this very tenure, forming "a dainty dish to set before the king."

The manor of Belsington, in Kent, is held by the service of presenting the king with three maple cups on the day of his coronation.

Having described the services required at the coronation feast, we shall now turn to those which preserve the ancient forms of chivalry, far the most remarkable of which is the service of the King's Champion. Trial by combat, as is generally known, was an essential part of British jurisprudence, and continued to be so until the beginning of the reign of George IV., when there having been an appeal of murder, in the case of Abraham Thornton, he was advised by his counsel to claim his right of trial by battle. Accordingly, when brought before the Court of King's Bench, he flung down his gage. A solemn argument was afterwards held on the case, when the judges were unanimous that he was entitled to wage his battle. The nearest male relative of the deceased, a lad of sixteen, being manifestly unable to meet Thornton in combat, declined any further proceedings. The public feeling was so much outraged, that the Attorney-General immediately introduced a bill for abolishing the right of appeal in all criminal cases, which passed with little opposition. In former ages the gravest authorities of our law sanctioned the form of trial by wager of battel, quoting as a precedent "the combat between David, for the people of Israel of the one party, and Goliah, for the Philistines of the other party." Pope Eugenius III. issued a bull, declaring that the ancient usage of wager of battel was an appeal to the judgment of God, and as such should be reverenced and adopted by Christians. It is therefore not surprising that we should find the

claim to the crown itself in some degree put in issue by an appeal to judicial combat.

The office of champion was established in England by William the Conqueror, immediately after the battle of Hastings; he conferred the dignity on Robert de Marmion, lord of Fontenay, in Normandy, and hereditary champion to the sovereigns of that duchy; and he gave him the manors mentioned by Sir Walter Scott, on the tenure of the championship. It was on this account that the heralds hailed the imaginary Lord Marmion by the titles which really belonged to the Marmion family.

> They hailed him lord of Fontenaye,
> Of Lutterworth, and Scrivelhaye,
> Of Tamworth tower and town.

The championship was annexed to the manor of Scrivelhaye, or Scrivelsby, in the county of Lincoln: but when the fifth baron de Marmion died without male heirs, in the 20th year of Edward II., and his inheritance was divided among his daughters, a doubt arose whether the championship was annexed to the manor of Tamworth or to that of Scrivelsby; at the coronation of Richard II. the question was decided in favour of the latter, and Sir John Dymoke, knight, performed the office. The championship has now continued in the Dymoke family for more than four hundred years, and the counter-claim of the lords of Tamworth has never been renewed. In allusion to this office the Dymokes have taken the punning motto, "PRO REGE DIMICO," *I fight for the king.*

The champion claims to have, on the coronation day, one of the king's great coursers, with a saddle, harness, and trappings of cloth of gold, and one of the best suits of armour, with cases of cloth of gold, and all such other things appertaining to the sovereign's body, as the sovereign ought to have if personally going into mortal battle. And on the coronation day to be

mounted on the said courser, trapped and furnished as aforesaid, being accompanied by the High Constable and Marshal of England, and the royal herald, with a trumpet sounding before him, to come riding into the hall to the place where the sovereign sits at dinner, and there, in the presence of the said sovereign, and in the hearing of all the people, after the trumpet hath made three solemn proclamations, one of the royal heralds to proclaim with an audible voice these words following, or words to the like effect, that "if any person, of whatsoever degree he be, either high or low, will deny or gainsay that ——, next heir of our late sovereign, —— ——, deceased, who was rightful king of the realm of England, ought not to enjoy the crown thereof, here is his (or her) champion, ready by his body to assert and maintain that HE LYES LIKE A FALSE TRAITOR, and in that quarrel to adventure his life on any day that shall be assigned him." And thereupon the said champion throws down his gauntlet; and in case no man shall say that he is ready in that quarrel to combat, then, as hath been usually done at all former coronations of kings and queens of this realm, after the before-mentioned words, "If any one will deny or gainsay that the king (or queen) ought not to be crowned," are proclaimed, the sovereign drinks to the said champion, in a gold cup with a cover. The fees claimed by the champion for this service are the great courser, with its harness and trappings, as above mentioned, as also the above-mentioned armour and trappings of cloth of gold, and the gold cup out of which the sovereign drinks to him, together with its cover. These claims have been invariably allowed.

It appears, from Froissart's account of the coronation of Henry IV. that the champion of that day had some expectation of meeting an adversary. "When dinner was half over," he says, "a knight, of the name of Dymock, entered the hall completely armed, and

mounted on a handsome steed, richly barded with crimson housings. The knight was armed for wager of battle, and was preceded by another knight bearing his lance; he himself had his drawn sword in one hand, and his naked dagger by his side. The knight presented the king with a written paper, the contents of which were, that if any knight or gentleman should dare to maintain that King Henry was not a lawful sovereign, he was ready to offer him combat in the presence of the king, when and where he should be pleased to appoint. The king ordered the challenge to be proclaimed by the herald in six different parts of the town and the hall, to which no answer was made."

The unusual circumstance of making proclamation in the town, as well as the hall, shows that all the parties had some misgivings respecting the defective title of the House of Lancaster.

It was a constant tradition among the Scottish Jacobites, that the Young Pretender personally witnessed the coronation of George III., and that one of the partisans of the House of Stuart on that occasion took up the champion's gauntlet, leaving his own glove in its stead, with a written acceptance of the challenge. Sir Walter Scott has introduced the incident in his romance of *Redgauntlet*, but it does not seem to rest upon any valid evidence. In one of the magazines of that day, it is said that a lady in the gallery accidentally dropped a silk glove, which the herald took up, and jocularly handed to the champion, who in a similar spirit asked, "Who is my fair opponent?" But even this anecdote was contradicted by the herald.

At the coronation of George IV., in 1821, a question was long agitated in the Court of Claims, as to the right of the champion to appoint a deputy, in case of his own personal incapacity, either through age or profession; for the head of the Dymoke family at that time was in holy orders. It was at last determined in favour of

the claim, subject to the royal approval, and Mr. Dymoke's nephew, an officer in the Royal Navy, appeared as his representative.

The Lord Grey de Ruthyn, by right of descent from the earls of Pembroke, carries the king's great spurs before him on the day of coronation. Pembroke was a county palatine, and the service of carrying the spurs, like the extinct services of carrying the swords, belonged only to palatine dignities. It is as a count palatine, not as a prelate, that the bishop of Durham claims the privilege of supporting the sovereign on the day of coronation; but it is not easy to discover why this honour is shared by the bishop of Bath and Wells. The office, however, has been uniformly given to the prelates in possession of those sees since the coronation of Richard I.

The lord of the manor of Worksop in the county of Nottingham, which has been recently sold by the duke of Norfolk to the duke of Newcastle, holds his estate by the service of finding the sovereign a right-hand glove at his coronation, and supporting his right arm that day so long as he shall hold the sceptre in his hand. This honourable service was anciently annexed to the manor of Fernham in Buckinghamshire, which was held by the Lords Furnival. From the Furnivals the manor of Fernham descended to the Talbots, earls of Shrewsbury, who exchanged it with Henry VIII. for the manor of Worksop, but reserved the right of service. Worksop passed to the Howard family in the female line, and the service has since then been performed by the dukes of Norfolk, or their representatives.

The lord of the Isle of Man claims the privilege of presenting two falcons to the sovereign on the day of coronation; and as this claim is connected with some remarkable portions of English history, we shall briefly relate its origin. Magnus III., king of Norway and Man, was the last Norwegian monarch who held that

island. He died without issue; and Alexander III., king of Scotland, partly by force of arms, and partly by a liberal distribution of bribes among the Manx nobles, brought this and many of the western islands of Scotland under his obedience. The English monarchs were by no means pleased to find the kings of Scotland in possession of an island which might enable them to command the commerce of the Irish Sea, and made several efforts to make themselves its masters. At length in the year 1340, William de Montacute, earl of Salisbury, who was descended from the old Norwegian kings of Man, won the island from the Scots, and sold it to William, Lord Scrope, earl of Wiltshire, and lord-high-treasurer to King Richard II. Lord Scrope was attainted of high treason in the first year of Henry IV., and the island was then granted to Henry de Percy, earl of Northumberland, the father of Henry Hotspur, for his services in raising the Lancastrian family to the throne. He was to hold it in grand serjeantry, "by the service of bearing on the days of the coronation of the king and his heirs, at the left shoulder of him and his heirs, by himself or his sufficient and honourable deputy, that naked sword with which King Henry was girded, when he arrived in the port of Holderness, called Lancaster sword, during the procession, and for all the time of the solemnization of the coronation aforesaid."

In the fourth year of Henry IV., the Percies, dissatisfied with what they deemed the stinted measure of gratitude meted out to them by a monarch who was indebted to them for his crown, raised the standard of revolt, but were completely defeated and immediately attainted. Henry then granted the island to Sir John Stanley and his heirs for ever, "with all the royalties and franchises thereto appertaining, and the patronage of the bishopric there, with the style and title of *King of Man*, in as full and ample manner as

it had been granted to any former lord thereof; to be held of the king, his heirs, and successors, by liege homage; rendering to the said king two falcons, once only, viz. after the homage done; and rendering to his heirs, kings of England, two falcons on the day of the coronation of his said heirs, for all other services, customs, and demands, as freely, fully, and entirely, as William Scrope, knight, or any other, held the same."

Early in the last century the kingdom of Man descended to the baroness of Knockyn, who was lineally heiress to Sir John Stanley. She married the duke of Athol, and thus the kingdom of Man was united to that duchy. The royalties of Man were sold by the duke of Athol to the English crown under the authority of an act of parliament, but he still holds the lordship of the island by the same honorary service of rendering two falcons on the day of the coronation of the kings of England.

The barons of the Cinque Ports, that is to say, sixteen barons or free men from the towns of Hastings, Dover, Hythe, Rye, Sandwich, Romney, and Winchelsea, have since the coronation of Henry IV. established their claim to carry over the sovereign, during the procession, a canopy of cloth of gold, supported by four staves covered with silver, and having four bells of silver gilt at the corner; receiving the canopy, &c., as their fee, and having the privilege of dining at a table on the right hand of the sovereign.

The dean and chapter of Westminster, as successors to the abbot, have established their claim to instruct the sovereign in the rites and ceremonies used at the coronation; to assist the archbishop of Canterbury in celebrating the divine service appointed for that day; to have the custody of the coronation robes; to have robes for the dean and his three chaplains, and for sixteen ministers of the said church; the royal habits put off in the said church, the several

oblations and furniture of the church, and the cloth on which the sovereign walks from the west door to the theatre. They also claim the custody of the Regalia, and have sometimes demanded an ounce of gold for their chanter, and an hundred manchet loaves, the third part of a tun of wine, and fish at the king's bounty, for their repast; but the courts of claims at the coronations of James II., and William and Mary, decided that the Regalia should only be kept in the vestry or repository of Westminster Abbey when the sovereign had not appointed another place, and they referred the fees of bread, wine, and fish, to the sovereign's pleasure.

The serjeants at arms escort the Regalia during the procession; the sovereign is guarded by the honourable band of gentlemen pensioners, or gentlemen at arms, and the procession is closed by the yeomen of the guard.

In early ages the sovereign, shortly after his accession, issued a warrant constituting the lord high steward sole judge of a court therein directed to be held, called the COURT OF CLAIMS, to which all persons who held estates by grand serjeantry were to state the nature of the services they were bound to perform, and the fees to which they were entitled. Afterwards others of the Council, and the officers at arms, were directed to assist him with their advice, and by the proclamation of her present Majesty, the duty is committed to the whole of the Privy Council, "or any five or more of them."

Chapter VI.

PRELIMINARIES TO A CORONATION.

The choice of the day on which the ceremony of the coronation is to be performed, belongs of right to the sovereign; and the time is announced by a royal proclamation in the *Gazette*. Its form is as follows:—

Victoria R.

Whereas we have resolved, by the favour and blessing of Almighty God, to celebrate the solemnity of our Royal Coronation, upon Tuesday the twenty-sixth day of June next, at our Palace at Westminster; and forasmuch as by ancient customs and usages of this realm, as also in regard of divers tenures of sundry manors, lands, and other hereditaments, many of our loving subjects do claim, and are bound to do and perform divers services on the said day, and at the time of the Coronation, as in times precedent their ancestors, and those from whom they claim, have done and performed at the Coronation of our famous Progenitors and Predecessors, Kings and Queens of this realm; We, therefore, out of our princely care for the preservation of the lawful rights and inheritances of our loving subjects whom it may concern, have thought fit to give notice of, and publish our resolution therein, and do hereby give notice of, and publish the same accordingly; and we do hereby further signify, that by our Commission under our Great Seal of Great Britain, we have appointed and authorized all the Lords and others who have been sworn of our most Honourable Privy Council, or any five or more of them, to receive, hear, and determine the petitions and claims which shall be to them exhibited by any of our loving subjects in this behalf; and we shall appoint our said Commissioners for that purpose to sit in the Council Chamber at Whitehall, upon Saturday, the twenty-eighth day of April inst., at eleven o'clock in the morning of the same day, and from time to time to adjourn as to them shall seem meet for the execution of our said Commission, which we do thus publish to the intent that all such persons whom it may any ways concern, may know when and where to give their attendance for the exhibiting of their petitions and claims concerning their services before mentioned to be done and performed at our said Coronation; and we do hereby signify unto all and every our subjects

whom it may concern, that our will and pleasure is, and we do hereby strictly charge and command all persons, of what rank or quality soever they be, who, either upon our letters to them directed, or by reason of their offices or tenures, or otherwise, are to do any service at the said day or time of our Coronation, that they do duly give their attendance accordingly, in all respects furnished and appointed as to so great a solemnity appertaineth, and answerable to the dignities and places which every one of them respectively holdeth and enjoyeth, and of this they, or any of them, are not to fail, as they will answer the contrary at their perils, unless upon special reasons, by ourselves, under our hand, to be allowed, we shall dispense with any of their services or attendances.

Given at our Court at Buckingham Palace, the fourth day of April, in the year of our Lord one thousand eight hundred and thirty-eight, in the first year of our reign.

God save the Queen.

This proclamation is published in the usual form by the heralds at arms in London and Westminster, after which commissioners are appointed for holding the court of claims; but at the coronation of his late majesty William IV. it was resolved to dispense with the procession, and also with the feast in Westminster Hall, and this precedent is to be followed at the approaching coronation of Queen Victoria, in consequence of which the following proclamation has been issued.

By the Queen.—A Proclamation, declaring her Majesty's further Pleasure touching her Royal Coronation, and the Solemnity thereof.

Victoria R.

Whereas, having resolved, by the favour and blessing of Almighty God, to celebrate the solemnity of our Royal Coronation, upon Tuesday the twenty-sixth day of June next, at our Palace at Westminster; and having accordingly signified our Royal pleasure concerning the same, by our Proclamation, dated the fourth day of April instant, whereby, amongst other things, we thought fit, out of our princely care for the preservation of the lawful rights and inheritances of our loving subjects whom it might concern, to declare, that, by our Commission under the Great Seal of Great Britain, we had appointed and authorized all the Lords and others who have been sworn of our most Honourable Privy Council, or any five or more of them, to receive, hear, and determine the petitions and claims which should be to them exhibited by any of our loving subjects in this

behalf; and that we should appoint our said Commissioners for that purpose to sit in the Council Chamber at Whitehall, upon Saturday the twenty-eighth day of this instant, at eleven o'clock in the morning of the same day, and from time to time to adjourn as to them should seem meet, for the execution of our said Commission.

And whereby we did also signify unto all and every our loving subjects whom it might concern, that our will and pleasure was, and that we did thereby strictly charge and command all persons, of what rank or quality soever they might be, who, either upon our 'letters to them directed, or by reason of their offices or tenures, or otherwise, were to do any service at the said day or time of our Coronation, that they would duly give their attendance accordingly, in all respects furnished and appointed as to so great a solemnity appertaineth, and answerably to the dignities and places which every one of them respectively held and enjoyed, and of that they, or any of them, were not to fail, as they would answer the 'contrary at their perils, unless upon special reasons, by ourself, under our hand, to be allowed, we should dispense with any of their services or attendances.

And whereas, by a report made unto us by a Committee of the Lords of our most Honourable Privy Council, to whom we thought fit to refer the arrangement of preparations necessary upon the occasion of the aforesaid Coronation, the said Committee of our said Privy Council have in obedience to our commands, whereby they were specially directed to make the said arrangements as much abridged and as economical as might be compatible with a strict regard to the solemnity and importance of the occasion, and a due compliance with the provisions of existing Statutes in that behalf, reported to us their opinion, that it may be proper for us to omit that part of the ceremonial which usually takes place in Westminster Hall, and that part thereof which consists of the procession, and that we should give directions for the celebration of that part only (as it might be hereafter curtailed) which is solemnized in Westminster Abbey; and the said Committee of our Privy Council have further submitted to us, that in dispensing with the ceremonies which have heretofore taken place in Westminster Hall, it may be proper that we should dispense with the services and attendance of those who, by ancient customs and usages, as also in regard of divers tenures of sundry manors, lands, and other hereditaments, do claim and are bound to do and perform divers several services at the time of our said Coronation, which services would have been performed in Westminster Hall, or in the procession, and at the same time that we would be graciously pleased to declare that such dispensation should in no wise interfere with the rights and privileges they may claim as touching the performances of the said services at any future Coronation of the Kings or Queens of this realm.

And whereas the said Committee of our said Privy Council have further represented unto us, that it may be advisable for us to issue our Royal Proclamation to that effect, we, therefore, in compliance with the advice so dutifully tendered to us by our Privy Council, and having at heart the ease of our loving subjects, do, by this our Royal Proclamation, signify and declare that it is our Royal will and pleasure, that such part only of the solemnity and ceremony of our Royal Coronation, as is usual upon the Coronation of the Kings and Queens of this realm, solemnized in Westminster Abbey, shall take place.

And we do further, by this our Royal Proclamation, signify and declare, that we do dispense upon the occasion of this our Coronation, with the procession, and with the services and attendance of all persons who, by ancient custom and usage, or in regard of their tenures of any manors, lands, or other hereditaments, do claim, and are bound, to do and perform any services at the time of the Coronation, which, according to ancient custom or usage, are to be performed in Westminster Hall, or in the procession; such dispensation, nevertheless, to be altogether without prejudice to the rights and prerogatives of our successors, Kings and Queens of this realm, to demand and require the performance of the said several services at any future Coronation of the Kings or Queens of this realm.

And we do hereby further graciously declare, that the same shall not interfere with the rights and privileges of any of our loving subjects, to claim the performances of such several services, or any of them, at any future Coronation.

And we do hereby, in further compliance with the advice of the aforesaid Committee of our Privy Council, declare, and make known, to all such of our loving subjects as it may concern, that it seems good to us, that the Committee of Claims shall, upon the occasion of this our Coronation, but without prejudice for the future to the rights and claims of any of our loving subjects, exclude from their consideration such claims as may be submitted to them, in respects of right or services connected with the parts of the ceremonial heretofore performed in Westminster Hall, and with the procession.

Given at our Court at Buckingham Palace, this tenth day of April, one thousand eight hundred and thirty-eight, in the first year of our reign.

GOD save the QUEEN.

The Earl Marshal then publishes a proclamation, stating the regulations made respecting the attendance of peers and peeresses, preparatory to issuing the letters of summons.

Earl Marshal's Office, 30, Great George-street,
Westminster, April 10, 1838.

The Queen's Most Excellent Majesty having been pleased t command me, as Earl Marshal of England, forthwith to prepar and countersign letters to be passed under the Royal sign manua requiring the attendance of the Peers and Peeresses of Grea Britain at the solemnity of the Royal Coronation of her Majesty and the Queen having been further pleased to command me t prepare such letters also for those Peers of that part of th United Kingdom of Great Britain and Ireland called Ireland who sat and voted in the House of Lords of Ireland before th Union, or whose right to sit and vote therein, or to vote at th election of a representative Peer for Ireland, has, on claim mad on their behalf, been admitted by the House of Lords of th United Kingdom, and who are not now Members of the House o Commons of the United Kingdom, I do hereby request that a those Peers, who, in conformity to the above regulation, are entitle to assist at the solemnity of her Majesty's Royal Coronation, wi be pleased to transmit their respective addresses to Sir William Woods, Deputy Garter King of Arms, at this office, and that th Dowager-Peeresses and Peeresses who may claim to attend at th said Coronation, will be also pleased to transmit their respectiv Christian names and addresses to Sir William Woods, in orde that their letters of summons may be prepared without delay.

NORFOLK, Earl Marshal.

These letters of summons are usually of the follow ing form, the clauses within brackets being omitte when no consort is crowned.

V. R.

Right trusty and well beloved cousin, we greet you wel Whereas we have appointed the —— day of —— next, for th solemnity of our Royal Coronation; These are therefore to wi and command you, all excuses set apart, that you make you personal attendance on us at the time above mentioned, furnishe and appointed as to your rank and quality appertaineth, there t do and perform such services as shall be required and belong unt you. And [whereas we have also resolved, that the Coronatio of our royal consort shall be solemnized on the same day;] we d further hereby require the —— your wife, to make her persons attendance [on our said royal consort] at the time and in th manner aforesaid, whereof you and she are not to fail. And s we bid you heartily farewell.

Given at our Court of St. James's, the —— day of ——, i the first year of our reign.

But as it may happen that many peers and peeresse could not attend without great trouble and inconve

nience, letters of dispensation are granted to those who apply for them, in the following form.

V. R.

Right trusty and well beloved cousin, we greet you well. It having been represented to us, that neither you, nor the —— your wife, can without great prejudice attend at our [and our royal consort's] coronation on the — instant: we have therefore thought fit, and do hereby, dispense with your and her attendance upon that occasion. And so we bid you heartily farewell.

Given at our Court of St. James's, the — day of ——, in the first year of our reign.

The Earl Marshal next issues a proclamation, regulating the dresses to be worn at the coronation.

Earl Marshal's Office, 30, Great George-street, Westminster, April 10, 1838.

The Earl Marshal's Order concerning the Robes, Coronets, &c., which are to be worn by the Peers at the Coronation of her Most Sacred Majesty Queen Victoria.

These are to give notice to all Peers who attend at the Coronation of her Majesty, that the robe or mantle of the Peers be of crimson velvet, edged with miniver, the cape furred with miniver pure, and powdered with bars or rows of ermine, according to their degree, viz:—

Barons, two rows.
Viscounts, two rows and a half.
Earls, three rows.
Marquisses, three rows and a half.
Dukes, four rows.

The said mantles or robes to be worn over the full court-dress, uniform, or regimentals usually worn at her Majesty's Drawing-rooms.

Their coronets to be of silver gilt; the caps of crimson velvet turned up with ermine, with a gold tassel on the top; and no jewels or precious stones are to be set or used in the coronets, or counterfeit pearls instead of silver balls.

The coronet of a Baron to have, on the circle or rim, six silver balls at equal distances.

The coronet of a Viscount to have, on the circle, sixteen silver balls.

The coronet of an Earl to have, on the circle, eight silver balls, raised upon points, with gold strawberry leaves between the points.

The coronet of a Marquis to have, on the circle, four gold

strawberry leaves, and four silver balls alternately, the latter a little raised on points above the rim.

The coronet of a Duke to have, on the circle, eight gold strawberry leaves.

By her Majesty's command,
NORFOLK, Earl Marshal.

Earl Marshal's Office, 30, Great George-street, Westminster, April 10, 1838.

The Earl Marshal's Order concerning the Robes, Coronets, &c., which are to be worn by the Peeresses at the Coronation of her Most Sacred Majesty Queen Victoria.

These are to give notice to all Peeresses who attend at the coronation of her Majesty, that the robes or mantles appertaining to their respective ranks are to be worn over the usual full court-dress.

That the robe or mantle of a Baroness be of crimson velvet, the cape whereof to be furred with miniver pure, and powdered with two bars or rows of ermine; the said mantle to be edged round with miniver pure, two inches in breadth, and the train to be three feet on the ground; the coronet to be according to her degree, viz., a rim or circle with six pearls upon the same, not raised upon points.

That the robe or mantle of a Viscountess be like that of a Baroness, only the cape powdered with two rows and a half of ermine, the edging of the mantle two inches as before, and the train a yard and a quarter; the coronet to be according to her degree, viz., a rim or a circle with pearls thereon, sixteen in number, and not raised upon points.

That the robe or mantle of a Countess be as before, only the cape powdered with three rows of ermine, the edging three inches in breadth, and the train a yard and a half; the coronet to be composed of eight pearls raised upon points or rays, with small strawberry leaves between, above the rim.

That the robe or mantle of a Marchioness be as before, only the cape powdered with three rows and a half of ermine, the edging four inches in breadth, the train a yard and three quarters; the coronet to be composed of four strawberry leaves and four pearls raised upon points of the same height as the leaves, alternately, above the rim.

That the robe or mantle of a Duchess be as before, only the cape powdered with four rows of ermine, the edging five inches broad, the train two yards; the coronet to be composed of eight strawberry leaves, all of equal height above the rim.

And that the caps of all the said coronets to be of crimson velvet, turned up with ermine, with a tassel of gold on the top.

By her Majesty's command,
NORFOLK, Earl Marshal.

In the age of the Plantagenets and Tudors, and under the Stuarts, until the coronation of James II., it was customary for the kings to reside in the Tower of London for some time previous to the coronation; and having assembled there the principal nobles, officers of state, and members of the court, to create a certain number of Knights of the Bath. Though bathing was a usual preliminary to knighthood from the earliest ages of chivalry, there is no proof that knights took their designation from this form until the coronation of Henry IV., of which Froissart gives the following account.

"On the Saturday before the coronation, the new king went from Westminster to the Tower of London, attended by great numbers, and those squires that were to be knighted watched their arms that night: they amounted to forty-six: each squire had his chamber and bath in which he bathed. The ensuing day, the duke of Lancaster (Henry IV.), after mass created them knights, and presented them with long green coats, with straight sleeves lined with miniver, after the manner of prelates. These knights had on their left shoulders, a double cord of white silk, with white tufts hanging down."

In the Harleian Manuscripts we have a particular detail of the ceremonies used in creating Knights of the Bath, at the coronation of Henry V. It is thus translated by Mr. Anstis, in his history of that order of knighthood. "In the year 1413, in the twenty-sixth year of the age of Henry V., on a Friday before the Passion week, all the requisites for his coronation having been prepared by the direction of his ministers, according to the ancient and laudable rites and usages of the kingdom, the king, accompanied with a noble and numerous train of lords spiritual and temporal, set forward from his palace of Kingston-upon-Thames, towards the Tower of London; he was met on the way

by a great number of earls, barons, knights, esquires, and other his subjects of condition; particularly the citizens of London, who made a splendid and handsome appearance; sparing no expense, whereby they might testify their zeal and exultation, while the clergy made a regular procession with much solemnity. The king, in this manner, and under so many marks of honour, was conducted to the Tower of London, where about fifty gallant young gentlemen or more, of noble birth, well qualified to receive the degree of knighthood, waited in expectation that they might receive this honour from the hands of so great a monarch, at the first opening of so glorious a solemnity.

"These young candidates, being decently habited in their proper vestments, to express the more honour to the king at so great a feast, to which nothing requisite for the magnificence of it was wanting; and while his majesty in royal state, as became his dignity, was attended by the great lords; those candidates, in testimony that they should not be obliged at any time in future, to do the like service in the habits of esquires, served up the dishes at this royal festival, according to the received usage; and immediately after the entertainment was concluded, they retired to an apartment appointed and prepared for that use, where dukes, earls, barons, and honourable knights, as their counsellors or directors, instructed them concerning their proper rules of behaviour upon their accession to this venerable order, and with much prudent and forceable persuasion, taught them what they ought to do, if they would faithfully discharge the duties of it.

"The young candidates at a convenient time prescribed, went into the baths prepared severally for them, performing their vigils and other rites and exercises preparatory to this degree, regularly, with assiduity and an intense degree of pious zeal. The whole night having been devoted to these lucubrations,

early the next morning, upon the first appearance of light, those candidates, having given the rich golden beds wherein they had reposed themselves in the night, to some domestic servants of the king's household as their customary fee, proceeded to hear mass; and when they had regularly gone through the course of their devotion, having mounted their fine horses, they rode in their rich silk mantles, till they came to the gate of the royal palace, where descending from their horses, each of them, being supported by two knights, and conducted with all proper marks of honour and respect suitable to his different quality, was introduced and presented to the king, who, sitting in royal state, the throne being surrounded with a numerous train of noble and great personages, promoted them severally to the honour of knighthood. After their investiture, they were permitted to sit down in their rich mantles in the king's presence, but during the whole time of dinner they did not taste any part of the entertainment.

"After the royal feast was concluded, the young knights, divesting themselves of their mantles, put on rich robes, being the king's livery of the same suit, and when the king in the vigil of the Sunday before Passion week, rode to Westminster in much state and solemn order, attended with a great concourse of princes and noblemen, as became the grandeur of so potent a monarch; all these young knights preceded the king, riding on their horses in admirable order, through the middle of the city, and made so delightful an appearance, that all the spectators were inebriated with joy."

The most curious portion of this ceremonial is the prohibition imposed on the knights of not eating; in the ancient ritual, the rule says, that "a newly created knight ought not to eat or drink, but under the restraint of a bride on the day of her marriage." Chaucer, in

his tale of January and May, describes to us the nature of this restraint:

> A custom is unto these Noblis all,
> A Bride shall not eten in the hall,
> Till dayes four, other thre at the leste
> Ypassid bin, then let hir go to Feste.

Knights of the Bath were created upon the coronation and marriage of British sovereigns, the inauguration of regents and consorts, the birth and marriage of the royal issue, when monarchs undertook expeditions against foreign enemies, when Knights of the Garter were installed, and when anniversary festivals were celebrated.

The queens in their own right, Mary and Elizabeth, though they girded the swords on the knights with their own hands, did not give them the *accolade*, or blow, which is the determinate action that impresses the character of knighthood. At both coronations, the same nobleman, Henry, earl of Arundel, performed this office; the following copy of his appointment is extracted from Rymer.

"Elizabeth, by the grace of God, Quene of England, France, and Ireland, Defendour of the Faith, &c. To all men to whome theis presentes shall come Greting.

"WHERRAS Wee,

"Mynding to procede the solemnitie of our coronation, in such and like honorable sorte, as in the coronation of our progenitors hath been accustomed, and to our estate and dignitie royall apperteyneth, have, both for the more adornement of the feast of our coronation, and for the nobilities of blood, good service and other good qualities of many of our servauntes, resolved to cally certain of them to th' order of knighthood.

"We let you wete, that for especial trust and confidence, which we have reposed in our right trustie and right beloved cosen and counsaylour Henry, Erl of Arundell, Lord Steward of our Household, we have appoynted and by theis presentes do appoynt and auctorise him, for us and in our name, and by our auctoritie, not onlie to do and exercise everie thinge and thinges on our behalfe, to be done and exercised for the full making of those Knightes of the Bathe, whom we have caused to be speciallye called for that purpose, but also to make and ordeyn such, and so many other persons knights, within the tyme of two daies

next ensuing the date hereof, as by us shall be named or by himself shall be thought mete, so as he excede not in th'ole the number of thirtie.

"And our further pleasure is, that every person so to be advaunced or made knight by our said cosen and councelour, shall have, houlde, and enjoye the said order of knighthood, with the name, title and dignitye, and all other prerogatyves thereunto belonging, in as large and ample manner as any other knight or knights of like degree, being made in the time of any of our progenitours have and of right ought to have had or enjoyed.

"In witness whereof, &c.

"Witness ourself at Westm. the xiv day January.

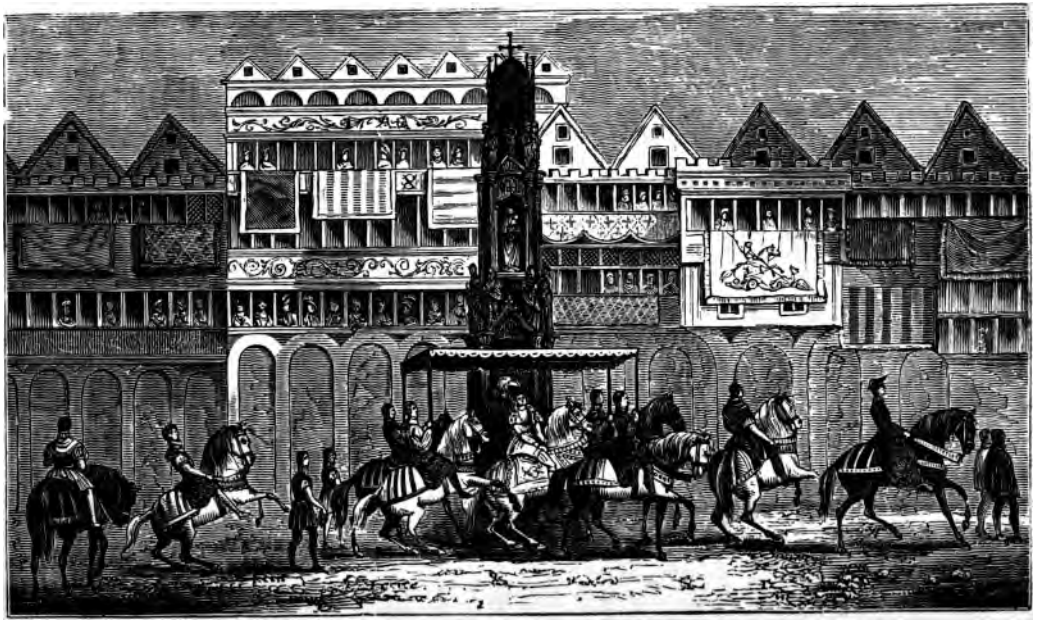
"PER IPSAM REGINAM."

This ceremonial was performed for the last time as a part of the forms of a coronation, when Charles II. was restored; but since that time it has fallen into disuse, together with the preliminary procession from the Tower. This procession generally took place the day before the coronation, and was perhaps a more imposing pageant, as it certainly was one which could be witnessed by greater multitudes. Froissart gives the following account of Henry IV.'s procession. "The duke of Lancaster left the Tower this Sunday after dinner, on his return to Westminster; he was bare headed, and had round his neck the order of the king of France. The prince of Wales, six dukes, six earls, eighteen barons, accompanied him, and there were of knights and other nobility, from eight to nine hundred horse in the procession. The duke was dressed in a jacket, after the German fashion, of cloth of gold, mounted on a white courser, with a blue garter on his left leg. He passed through the streets of London, which were all handsomely decorated with tapestries and other rich hangings: there were nine fountains in Cheapside and other streets he passed through, that ran perpetually with white and red wines. He was escorted by prodigious numbers of gentlemen, with their servants in liveries and badges; and the different companies of London were led by their

wardens, clothed in their proper livery, and with ensigns of their trade. The whole cavalcade amounted to six thousand horse, that escorted the duke from the Tower to Westminster."

Speed's account of the procession of Queen Elizabeth, contains some particulars too remarkable to be omitted. "All things in readinesse, upon the fourteenth of January, with great triumphes and sumptuous shewes, shee passed thorow London, towards Westminster, to receive her imperiall crowne; but before shee entered her chariot in the Tower, acknowledging that the seat was God's into which shee was to enter, and shee his vicegerent to wield the English sceptre; in that royall assembly, with eyes and hands elevated to heaven, upon her knees, she prayed for his assistance as Solomon did for wisedome when he tooke the like charge; with a thankfull remembrance unto God for his continued preservation, who had brought her thorow great dangers unto that present dignitie. In which triumphall state as shee passed thorow the streets of London, when the Booke of God was presented to her at the little Conduite in Cheape, shee received the same with both her hands, and kissing it, laid it to her breast, saying, that the same had ever beene her chiefest delight, and should bee the rule by which shee meant to frame her government. And to testifie her benigne acceptance of the lord mayor and citizens approved loves, shee assured them that shee lacked no will, nor as shee hoped, power to be to them as gracious a prince as ever reigned in the land, and that for the publicke goode, if occasion were ministred, shee would shed her dearest blood."

The procession through the city was omitted at the coronation of James I., in consequence of the plague which then devastated London. It was, however, celebrated with extraordinary pomp at the coronation of Charles II., as was also the creation of Knights of



Horse Procession from the Tower to Westminster.

the Bath, the latter of which ceremonials must first engage our attention. By the king's command, the lord chamberlain of his majesty's household, the office of earl marshal being then vacant, wrote letters to sixty-eight persons of rank, sons of peers, baronets, and others, requiring their attendance at the palace to receive the order of knighthood. They assembled on the day appointed in the Court of Requests; their names were called over by a herald at arms, and they were arranged in their proper order by the duke of Ormond, who had been appointed lord high steward for the coronation. They then proceeded to Westminster Abbey, where they attended evening prayers, after which they returned to supper in the Court of Requests. When supper was concluded, the treasurer of the royal household appeared, and having welcomed them in the king's name, conducted them to the dormitories which had been provided for them in the Parliament House. "They were lodged," says the Garter-king-at-arms, "in pallets covered with red say, each having a demi-tester, without curtaines, of the same stuff, and an eschucheon of armes on every tester; at the foote of every pallett, (which were set at equal distances from each other, both in the Painted Chamber and Lords' House,) was a bathing tubb, covered without and within with twenty or ffower and twenty ells of ffine linen, with a cross hoope over it, covered with red say, and a carpet by the side of it. The roomes being voyded, each bathed himselfe more or less as hee thought fitt, and so went to rest."

On the following morning the knights arrayed themselves in the habits of pilgrims or hermits, and marched in procession to Henry the Seventh's chapel, conducted by the officers of arms in their heraldic robes, and accompanied by their esquires. There they were presented, six at a time, to the Lord High Steward (Duke of Ormond), the Lord High Constable (Earl of

Northumberland), the Lord High Chamberlain (Earl of Lindsey), the Earl Marshal, (Earl of Suffolk), and the Lord Chamberlain, (Earl of Manchester), who had been commissioned to preside over the ceremonial. After having made their reverences, Garter king at arms gave them the following admonition, which each of them swore to observe, the Gospels being given to each knight by Norroy king at arms.

"Right dear brethren, Great worship be this noble order unto every one of you. You shall love and dread God above all things, you shall be steadfast in the faith of Christ, you shall love the king your sovereign lord, and him and his right defend to your power. You shall defend widows, maidens, and orphans, in their right, you shall suffer no extortion as far as you may, nor sit in place where any wrongful judgment shall be given to your knowledge. And of as great honor be this order unto you, as ever itwas to any of your heirs, progenitors, or others."

When the oaths had been administered the commissioners retired, and the knights, laying aside their pilgrim weeds, put on suits of white satin, over which they wore surcoats of crimson taffeta, lined with white, and mantles of the same, having cordons of white silk, and knops of red silk and gold; they also wore white gloves, white boots, and white hats and feathers. In this they dined, and after dinner, mounting their horses, they made a procession to the banquetting-house at Whitehall, where they were received by the king, sitting under a canopy of state. Here each knight received in succession the accolade from the sword of state, and had his own sword and the collar of the order hung round his neck by the king's hand. As it would have consumed too much time to put the spurs on so many knights, the king desired that the earl of Lincoln should simply touch the right heel of each with the spur.

They then proceeded to chapel, and after the service offered their swords at the altar, receiving the following admonition from the bishop of London, who was dean of the royal chapel:—

"By the oath which you have taken this day, I exhort and admonish you to use these swords to the glory of God and defence of the Gospel, to the maintenance of your sovereign's right and honour, and to the upholding of justice and equity, to your power. So help you God."

When all had received the admonition, they redeemed their swords by paying each an angel of gold, and then returned in procession to the hall. At the door of the chapel stood the king's principal cook, wearing a white apron, and holding a large chopping-knife in his hand; before him was a little table covered with a linen cloth, and as each knight passed by he thus addressed them,

"Gentlemen, You know what a great oath you have taken, which is, to defend the Gospel, succour the widows and fatherless, right the wronged, &c., which if you perform and keep it, will be to your great honour, but, if you break it, I must hack off your spurs from your heels, as unworthy of this dignity, which will be a great dishonour to you; which God forbid."

When the knights reached the hall an officer at arms proclaimed that their attendance would be required at Tower-hill on the following Monday, to join the royal procession.

On the following day (Saturday) six earls and six barons were created, and invested by the king with the mantles, swords, and coronets appropriated to their respective dignities.

On Monday morning, at seven o'clock, the king came by water to the Tower, and, after having refreshed himself, gave orders for the formation of the procession. Before ten all the peers and knights, in their robes of state, mounted their richly caparisoned horses, and the king also went on horseback, declining to use his coach. His majesty had twenty-four footmen, the duke of York twenty, every duke twelve, every marquis ten, every earl eight, every viscount six, and every baron four; besides, each of them had a gentleman of his horse, and pages in proportion, going on foot, all in extraordinary rich liveries.

The order of the procession differed very little from that usual at coronations, which we shall have to describe hereafter. Tower-hill was guarded by the militia of the Tower Hamlets; and the streets of the city were lined at the right by the several companies, with their liveries and banners, and at the left by the trained bands. The windows and houses were decorated with carpets and rich hangings, the conduits ran with wine, and four triumphal arches were erected in different parts of the city.

The first arch was erected near the end of Lime-street, and represented the triumph of monarchy over rebellion; the second was a naval arch, it stood near the Exchange, and represented "old father Thames" presenting an address to his majesty; the third was in Cheapside, it was built as a Temple of Concord, and three persons stood in it, to represent Concord, Love, and Truth; at this arch stood all the aldermen, with their recorder at their head, who made a speech, congratulating his majesty, and presented him with a purse containing a thousand pounds of gold. In St. Paul's churchyard, one of the children of Christ's Hospital made a congratulatory speech, and solicited his majesty's indulgence and favour. The fourth triumphal arch, representing Plenty, was erected in Fleet-street, near White Friars; and Temple Bar was decorated with a rich balcony, in which sat the duchess of York and a great number of peeresses. Outside Temple Bar the king was met by the high bailiff and high constable of Westminster, who fell into the procession, and accompanied the king to Whitehall, which he reached about three o'clock in the afternoon. We have described this pageant fully, because it was the most gorgeous and interesting connected with an English coronation, and because it is not likely to be again repeated.

Chapter VII.

PREPARATIONS FOR THE PROCESSION.

Early in the morning of the day appointed for the coronation, the lord great chamberlain of England repairs to the sovereign's palace, and there delivers the shirt prepared for the unction, that is, having openings tied with ribands, and an underdress of crimson satin. A king is robed by the lord high chamberlain and the chamberlain of the household, a queen by the ladies of the bedchamber. The sovereign then proceeds privately to Westminster Hall, where the peers also begin to assemble, about eight o'clock. The peers and bishops robe themselves in the House of Lords; the other persons who take a share in the procession now assemble, and are marshalled in the lobbies, but they formerly met in the Court of Requests, on the site of which the present House of Commons is erected, and are conducted into the Hall in the following order, by the officers at arms:—

The Six Clerks in Chancery, in two ranks; four in the first and two in the second.
The Sovereign's Chaplains having dignities, four abreast.
The Aldermen of London.
Masters in Chancery.
Serjeants at Law.
The Solicitor-General. The Attorney-General.
One of the Sovereign's Ancient Serjeants.
Two Esquires of the Body.
Gentlemen of the Privy Chamber, four abreast.
Barons of the Exchequer and Justices of both Benches.
Chief Baron of the Exchequer. Chief Justice of Common Pleas.
Master of the Rolls. Chief Justice of the King's Bench.
Privy Councillors who are not Peers, two abreast.

When these have been arranged on each side of the Hall, the peers and peeresses, who have been previously

marshalled in the Court of Requests, are conducted into the Hall in this order:—

Two Pursuivants at Arms.
Baronesses, four abreast, the youngest on the left hand.
Barons, four abreast.
Bishops, four abreast.
Two Pursuivants at Arms.
Viscountesses, four abreast, the youngest on the left hand.
Viscounts, four abreast.
Two Heralds.
Marchionesses, four abreast, the youngest on the left hand.
Marquisses, four abreast.
Two Heralds.
Duchesses, four abreast, the youngest on the left hand.
Dukes, four abreast.
Norroy King at Arms. Clarencieux King at Arms.
Lord Privy Seal. Lord President of the Council.
First Lord of the Treasury. Archbishop of York.
Lord High Chancellor. Archbishop of Canterbury.
Serjeants at Arms.
Gentleman Usher. Garter King at Arms.
Lord High Steward, with his white staff.
THE SOVEREIGN,
His Train borne by six Eldest Sons of Peers.
Master of the Robes.
Captain of the Horse in Waiting.
Gentlemen of the Bedchamber.
Two Grooms of the Bedchamber.

As they enter the Hall they divide to the right and left, and are marshalled to their places by the officers at arms. If there be a queen-consort, she enters the Hall through a private door leading from the Court of Wards, attended by her lord chamberlain and ladies in waiting; she then repairs to her chair of state under the canopy, and remains standing until the king is seated.

The ancient royal seat, called "The King's Bench," is fitted up for the sovereign's reception, and a large table is placed before it, covered with a rich carpet. The sovereign, attended by the two archbishops, the great officers of state, Garter king at arms, and the usher of the black rod, ascends the steps leading to the chair of state, and takes his (or her) seat.

The master of the jewel house then brings up the four swords which are to be used in the ceremony, and delivers them reverently to the lord high constable, and he to the lord high chamberlain, who draws them successively out of their scabbards, which are returned to the officers of the jewel house. The lord chamberlain then, making a low obeisance, lays each on the table before the sovereign. The golden spurs are then delivered with the same formality.

Whilst these arrangements are made in the Hall, the dean and prebendaries of Westminster have assembled in their church, and robed themselves in surplices and rich copes. When the appointed time is come they marshal themselves to bring the Regalia, which were anciently kept in the Abbey, over to the Hall. The following is the order of their procession:—

Serjeant of the Vestry, with his gilt virge.
Children of the Choir of Westminster, two abreast.
Children of the Chapel Royal.
Choir of Westminster.
Gentlemen of the Chapel Royal.
Confessor and Subdean.
Pursuivants at Arms, two abreast.
Heralds at Arms.
Norroy King at Arms. Clarencieux King at Arms.
The Dean, carrying St. Edward's Crown on a cushion of cloth of gold.
A Prebendary, bearing the Orb with the Cross.
A Prebendary, bearing the Sceptre with the Dove.
A Prebendary, bearing the Sceptre with the Cross.
A Prebendary, bearing St. Edward's Staff.

And, if there be a Queen Consort,

A Prebendary, bearing the Queen's Crown.
A Prebendary, bearing the Sceptre with the Cross.
A Prebendary, bearing the Ivory Rod.

After which,

A Prebendary, bearing the Bible.
A Prebendary, bearing the Chalice.
A Prebendary, bearing the Paten.
The remaining Prebendaries, two and two, the seniors first.

In their progress up the Hall they make three

obeisances; at the last the choirs and officers at arms divide to the right and left, and the dean, advancing, delivers the crown to the lord high constable, and he to the lord high chamberlain, by whom it is laid on the table before the sovereign. The other regalia are delivered by the prebendaries to the dean, and are then presented in the same manner as the crown; after which the dean and prebendaries retire to the places reserved for them at the lower end of the Hall.

Garter king at arms summons the several noblemen appointed to carry the regalia during the procession, the first of whom, advancing to the table, receives St. Edward's staff from the lord chamberlain, and so with the other Regalia, in the reverse order of the procession, until St. Edward's crown is delivered last to the lord high steward, who carries it during the procession, his wand and coronet being borne by two gentlemen. The queen's regalia are then similarly distributed; after which the chalice, paten, and Bible are delivered to bishops.

In ancient times, when the lord chancellor was usually an ecclesiastic, he, if he had attained episcopal dignity, was entitled to bear the holy vessels to the altar. In some of the ceremonials, a rich box of relics, covered over with cloth of gold, was borne instead of the Bible.

Lastly, the bishops of Durham and Bath are summoned to support the sovereign; and, if there be a queen-consort, two other bishops (usually the bishops of London and Winchester,) are summoned to support her.

Chapter VIII.

THE PROCESSION.

After the Regalia are delivered there is usually a short pause, until the sovereign commands the officers at arms to marshal the procession. The barons of the Cinque Ports, in number sixteen, according to ancient usage, stand with the canopy, or canopies, at the west side of the hall, ready to receive the sovereign, or their majesties, at the foot of the steps leading to the chair of state. The serjeants at arms, sixteen in number, range themselves to escort the Regalia; and the gentlemen pensioners, or gentlemen at arms, forty in number, wearing their hats, as being a military body, are marshalled as an escort for the royal person. Peers and peeresses bear their coronets in their left hands, such as belong to any order of knighthood wear their collars, and those who are officers in the royal household bear their wands of office in their hands. The dignitaries of the law and the church carry their square caps, and the kings at arms their coronets, in their hands. The chief justices, kings at arms, and lord mayor of London, wear gilt collars of SS, and silver collars are worn by the heralds and serjeants. The doors are kept by the yeomen of the guard, and those not employed on this duty are drawn up in the hall, below the gentlemen at arms; the drums and trumpets are posted at the great north door of the hall. When all the arrangements are completed, the procession moves forward in the following order:—

The Royal Herb Woman, with her six Maids,
strewing the way with flowers and herbs.
Messenger of the College of Arms, in a scarlet cloak,
with the Arms of the College embroidered on his left shoulder.

The Dean's Beadle of Westminster, with his staff, in a scarlet cloak.
Two Household Fifes, with the banners of velvet fringed with gold.
Five Household Drummers, in royal livery, the drums covered with crimson velvet, laced and fringed with gold.

The Drum-Major, in a rich livery, and a crimson scarf, fringed with gold.
Eight Trumpeters, in rich liveries, banners of crimson damask, embroidered and fringed with gold, to the silver trumpets.
Kettle-Drum; drum-covers of crimson damask, embroidered and fringed with gold.
Eight Trumpeters in liveries, as before.
Serjeant-Trumpeter, with his mace.
The Knight-Marshal, attended by his Officers.

The Six Clerks in Chancery.
The Royal Chaplains having dignities.

The Sheriffs of London.
The Aldermen of London below the chair, in scarlet gowns.
The Recorder of London.
The Aldermen of London above the chair, wearing gold chains.
Masters in Chancery.
Serjeants at Law.
The Solicitor General. The Attorney General.

The Ancient Serjeant.
Esquires of the Body.
Gentlemen of the Privy Chamber.

Serjeant of the Vestry of the Chapel Royal. Serjeant-Porter.
Children of the Chapel Royal, in surplices and scarlet mantles.
Choir of Westminster, in surplices.

Musicians.
Gentlemen of the Chapel Royal, in scarlet mantles.
Prebendaries of Westminster, in surplices and copes.

Dean of Westminster, in a surplice and rich cope.
Pursuivants of Scotland and Ireland, in their tabards.
The Royal Band.
Officers attendant on Knights-Commanders of the Bath, in their mantles, chains, and badges.
Knights-Commanders of the Bath, not peers.
Officers of the Order of the Bath, in their mantles, chains, and badges.
Knights-Grand Crosses of the Order of the Bath, not peers, in full dress, their caps in their hands.
A Pursuivant at Arms, in his tabard.
Barons of the Exchequer, and Justices of both Benches.
Chief Baron of the Exchequer. Chief Justice of Common Pleas.
Vice-Chancellor. Master of the Rolls.
Lord Chief Justice of the King's Bench.
Clerks of the Council in Ordinary.
Privy Councillors, not peers.
Registrar of the Order of the Garter.
Knights of the Garter, not peers, in full dress, their caps in their hands.
The Vice-Chamberlain.
Comptroller of the Household. Treasurer of the Household, bearing the crimson bag with medals.
A Pursuivant at Arms, in his Tabard.
Heralds of Scotland and Ireland, in their tabards and collars of SS.

Baronesses, four abreast.
Barons, four abreast.

A Herald, in his tabard and collar of SS.
The Standard of Ireland. The Standard of Scotland.
Bishops of England and Ireland, in their velvets,
their caps in their hands.
Two Pursuivants at Arms.

Viscountesses, four abreast.
Viscounts, four abreast.
Two Heralds, in their tabards and collars of SS.
The Standard of England.
Comtesses, four abreast.

Earls, four abreast.
Two Heralds, as before.
The Union Standard.
Marchionesses, four abreast.
Marquisses, four abreast.
The Lord Chamberlain of the Household, attended by an Officer
of the Jewel-House, having a crown embroidered on his
left shoulder, bearing a cushion, on which are
placed the ruby-ring, and the sword
to be girt on the Sovereign.
The Lord Steward of the Household.
The Royal Standard.

Ionian King at Arms. Gloucester King of Arms*.
Duchesses, four a-breast.

Dukes, four a-breast.

Ulster King of Arms. } Clarencieux King of Arms. { Norroy King of Arms.

[Archbishops of Ireland.
Archbishop of York.
The Lord Chancellor, in his robes.
The Archbishop of Canterbury.
Two Gentlemen, representing the Dukes of Aquitaine and Normandy †.

* * * * *

Two Serjeants at Arms.

The Bearers of the Regalia, viz.,

St. Edward's Staff. Gold Spurs. Sceptre with the Cross.
Third Sword. Curtana. Second Sword.

Two Serjeants at Arms.

Usher of the Green Rod. Usher of the White Rod.

The Lord Mayor of London (with his mace).	Lyon King at Arms (of Scotland).	Garter King at Arms, with his crown & sceptre.	Usher of the Black Rod (with his rod).

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* And Hanover King of Arms, at the coronation of George IV.
† Omitted at the coronation of George IV.

The Lord High Chamberlain.
Princes of the Blood, with their trains borne.
The High Constable of Ireland. The High Constable of Scotland.
Two Serjeants at Arms.
The Earl Marshal (with his staff in his hand). } The Sword of State. { The Lord High Constable (with his baton borne by a page).

The Sceptre with the Dove. The Crown. The Orb.
The Patera. The Bible. The Chalice.

THE SOVEREIGN,

Supported by the Bishops of Bath and Durham, or their Proxies, covered by a canopy, upheld by the Barons of the Cinque Ports, and escorted by the Gentlemen at Arms.

Captain of the Yeomen of the Guard. } Gold Stick in waiting. { Captain of the Gentlemen at Arms.

Lords of the Bedchamber.
Keeper of the Privy Purse.
Grooms of the Bedchamber.
Equerries, and Pages of Honour.
Aides-de-Camp.
Gentlemen Ushers.
Physicians, Surgeons, and Apothecaries, to the Household.
Ensign and Lieutenant to the Yeomen of the Guard.
Pages and Footmen, in full state liveries.
Exons of the Yeomen of the Guard.
Clerks of the Cheque.
Yeomen of the Guard.

This was the ceremonial adopted at the coronation of George IV., which was the most magnificent ever celebrated in England. It includes a greater number of persons and officers than are represented in the accompanying engravings, which are, however, sufficiently extensive to show the general arrangement of the procession.

In the space marked by asterisks, when a queen consort is to be crowned, the following procession should be introduced.

Two Gentlemen Ushers.
The Queen's Chamberlain.
Serjeant at Arms.
The Queen's Regalia, thus borne:
Rod, with the Dove. Crown. Sceptre with Cross.

THE QUEEN,

Supported by two Bishops, under a canopy, borne by the
Barons of the Cinque Ports, her train borne by
eight Ladies of Rank; and escorted by
the Gentlemen at Arms.
Mistress of the Robes.
Ladies of the Bedchamber.
Two Women of the Bedchamber.

The Procession advances over a railed platform, covered with blue cloth, extending from the Hall to the church; as the various ranks enter, they repair to their respective places, except the dean and prebendaries, who wait to receive the sovereign near the entrance. When the members of the choir come in, a part go to their proper seats, but the rest remain with the dean, and sing the anthem,—"I was glad when they said unto me, We will go up unto the house of the Lord." While this is being sung, the sovereign is conducted by the dean and prebendaries to the chair of state, in the upper end of the chancel, a part usually called the theatre. The canopies are left at the entrance of the choir, in which the gentlemen at arms halt. The archbishops, officiating bishops, the dean of Westminster, and the great officers of state, who have the custody of the Regalia, alone ascend to the theatre; and they remain standing while the sovereign is seated. A short interval is usually allowed for the sovereign to rest before the business of the day is commenced, and, during this period, care is taken to marshal all who have taken a part in the Procession into their proper places.

Chapter IX.

CEREMONIAL OF THE CORONATION

The solemnity of the day commences with the recognition of the sovereign's right on the part of the people, and though this is properly a feudal custom, being an acknowledgment by vassals of the right of inheritance vesting in their liege lord, it is evident that in the English form there are traces of the ancient custom of electing kings. Immediately after the sovereign has taken his or her seat, the archbishop of Canterbury advances, and the sovereign stands up. The archbishop then, turning his face to the east, says as follows:

I here present unto you, —— —— the rightful inheritor of the crown of this realm; wherefore all ye that are come this day to do your homage, service, and bounden duty, are ye willing to do the same?

This is repeated at the south, north, and west side of the theatre, the sovereign standing all the while, and turning to the sides of the stage, as the archbishop severally asks the question. At every repetition the spectators respond by loud acclamations, and at the last the trumpets sound and the drums beat. The sovereign then sits down, and the following anthem is sung by the choir:

Let thy hand be strengthened, and thy right hand be exalted. Let justice and judgment be the preparation of thy seat; let mercy and truth go before thy face. (Psalm lxxxix. verse 14.)

Now, were this a mere recognition, instead of asking the people if they were willing to do homage, they should be commanded to perform it as a duty. At the coronation of William the Conqueror, the archbishop of York, who performed the ceremony, because Stigand, the archbishop of Canterbury, was adverse to the

Normans, made an oration to the people in English, and concluded by asking them if they *chose* William for their king, and *consented* to his coronation? to which they signified their assent by loud acclamations. The bishop of Constance asked the same question of the Normans, in French, and received the same answer. A similar form must have been used at the coronation of William Rufus, Henry I., and Stephen, for they are all called *elected* monarchs by the old chronicles. In all the forms of recognition, the will and consent of the people are distinctly asked; and in the form for the coronations of Henry VII. & VIII., they are both said to be "elect and chosen." Prynne inserts this form in the ceremonial for the coronation of James I., as one that might be used, instead of the present form. The differences between the two forms are remarkable. That more ancient one was in these words:

Sirs, Here present is ——, rightful and undoubted inheritor by the laws of God and man, to the crown and royal dignity of England, with all things thereunto annexed and appertaining; elect, chosen, and required by all the three estates of this same land, to take upon him (or her) this said crown and royal dignity; whereupon you shall understand that this day is fixed and appointed by all the peers of the land, for the consecration, enunction, and coronation of the said most excellent prince ——. Will you serve him (or her) at this time, and give your wills and assents to the same consecration, enunction, and coronation?

This formulary of election, rather than recognition, was set aside by the popes, when they claimed the right to dispose of kingdoms. In the order of coronation prescribed for all Christian kings by Pope Clement VIII., we find the following form instead of the recognition.

When the sovereign enters the church, two bishops go to meet him, and salute him by a slight inclination of the head. While they continue to wear their mitres, he advances bare-headed between them to the metropolitan, to whom the monarch makes a most humble reverence. Then the senior of the bishops, uncovering

his head, says to the metropolitan in a loud clear voice,

Most reverend father, Holy Mother Church universal demands of you to elevate the worthy knight here present, to the royal dignity and office.

The metropolitan inquires,

Do you know him to be worthy and fit for this dignity?

The bishop replies,

We both believe and know him to be worthy, a person useful to the church of God, and fit for this dignity.

The metropolitan says,

Praise be to God.

But in the older Ordo Romanus, the recognition retains much of the ancient form of election; it comes after the king's oath and promises. After that the monarch has sworn to keep the Catholic faith, to protect the church, and to administer justice impartially, the metropolitan is directed thus to address the people:

Do you wish to submit to such a prince and ruler, and to confirm his kingdom by your strict allegiance, and to obey all his commands, according to the injunction of the apostle: "Let every soul be subject to higher powers, for there is no power but from God; the powers that be, are ordained of God?"

Then all present, both clergy and laity shout in reply,

So be it, So be it, Amen, Amen.

In Pope Clement's ceremonial there is an admonition introduced, which, though it forms no part of the English forms, and does not appear ever to have done so, is well worthy of notice:

Since, most worthy prince, you are about to receive this day the sacred unction and ensigns of a king from us, who, though unworthy, act here in Christ's stead: it is right that we should first warn you of the burden which you are destined to sustain. On this day you take upon yourself the royal dignity, and the charge of ruling the faithful people entrusted to your care. An eminent place, truly, amongst mortals, but full of danger, labour, and anxiety. If, however, you consider that all power is given by the Lord your God, through whom kings reign, and lawgivers

decree what is just; you also will have to render an account to God himself of the flock entrusted to your charge. First and chiefly, you shall preserve piety, and worship the Lord your God with all your soul, and with all your heart. You will retain inviolate to the end of your life, the Christian religion and the Catholic faith, in which you have been instructed from your cradle, and you will defend it to the utmost of your power against all adversaries. You will exhibit due reverence to the prelates and other priests of the church. You will never violate ecclesiastical privileges and liberties. You shall administer justice, without which no society can endure, truly and indifferently to all, by rewarding the good and punishing the evil doers. You shall defend widows, orphans, the poor and the weak, from all oppression. You shall, consistently with your royal state and dignity, show yourself mild, gentle, and affable to all who seek access to you. And you shall so conduct yourself, as to reign not for your advantage, but that of your entire people, and to look for your reward not on earth, but in heaven. May that God who lives and reigns for ever and ever, enable you thus to perform the duties of your exalted station. Amen.

We find no form of election or recognition in the order from the consecration of the kings of France; but in Bohemia, the burgrave of Prague, in the name of the most holy and undivided Trinity, pronounced that such an one was elected king of Bohemia; upon which the multitude responded, "Long live ——, king of Bohemia! may he triumph over all the enemies of the republic!"

The First Oblation.

While the anthem of recognition is sung, the archbishop, and the bishops who assist him, advance to the altar, and vest themselves in rich copes; after which, the archbishop takes his proper place at the north side of the altar. The sovereign then rises, supported by two bishops and attended by the dean of Westminster, and, preceded by the officers of state and the noblemen carrying the regalia, advances towards the altar uncovered, and kneels down upon the cushions. In this form the first oblation, consisting of a pall of cloth of gold, and an ingot of gold of a pound weight, is offered by the sovereign, who receives them from the lord

high chamberlain. The archbishop, assisted by the dean of Westminster, receives them reverently from the sovereign, and places them upon the altar. A similar offering is made by the sovereign's consort, when there is one to share in the coronation. After the oblation is presented, their majesties make their obeisances to the altar, and retire to their chairs on the south side of the area. After a short pause, the sovereign kneels on the faldstool placed before his (or her) chair, and the archbishop says the following prayer:

O God, which dost visit those who are humble, and dost comfort us by thy Holy Spirit, send down thy grace upon this thy servant ——, that by him (or her) we may feel thy presence among us, through Jesus Christ. Amen.

In the order for the coronation of Edward VI., it is directed that the king, instead of returning to his chair, "shall fall groveling before the altar." The modern practice was introduced at the coronation of James I.

When the collect is concluded, the different officers of state deposit the regalia on the altar, and then retire to the seats prepared for them behind the sovereign's chair.

Proper Service of the Day.

In all the forms of coronation before the accession of James II., the first oblation was followed by the sermon and the oath; but since that time the Litany is previously read by two bishops, the choir singing the proper responses. In the form for the coronation of James I., we find the following direction:

After the Litany shall be added:

That it may please thee to strengthen and preserve thy servant here present, in piety, justice, and sanctity;

Resp. We beseech thee to hear us, good Lord.

After the collect, "We humbly beseech thee, O Father, mercifully look upon our infirmities," two

prayers are read, but the first of them was, for some unknown reason, omitted at the coronation of George III.

Almighty and everlasting God, Creator of all things, King of kings, and Lord of lords, give ear, we beseech Thee, unto our humble prayers, and multiply thy blessings upon this thy servant, *whom we consecrate our king* (or queen). Grant, that by thy inspiration, he (or she) may govern with the mildness of Solomon, and enjoy a peaceable kingdom. Grant that he (or she) may serve thee with fear, and fight for thee with constancy. Defend him (or her) by thy mighty arm, compass him (or her) with thy protection, and enable him (or her) to overcome all his (or her) enemies. Honour him (or her) before all the kings of the earth. Let him (or her) rule over countries, and let nations bow down before him (or her). Establish his (or her) throne with judgment and equity. Let justice flourish in his (or her) days; and grant that he (or she), supported by the due obedience and hearty love of his (or her) people, may sit on the throne of his (or her) fathers many years, and after this transitory life, may reign with Thee in thine everlasting kingdom, through Jesus Christ our Lord and Saviour. Amen.

A remarkable change was made in this prayer at the coronation of James I.; the clause in italics was in all the older forms, "whom we elect to be our king," and it was so not only in England, but in the Ordo Romanus, and the authorized form for the coronation of the kings of France; the phrase is even preserved in the ceremonials prescribed by Pope Clement VIII. Several other additions were made at the same time, which are now judiciously omitted—we may instance the following clauses:

Bless, we beseech thee, this our present king and his army with a rich blessing. Establish him on the throne of this kingdom. Visit him as thou didst visit Moses in the bush, Joshua in the battle, Gideon in the field, and Samuel in the Temple; besprinkle him with the dew of thy wisdom, and give unto him the blessing of David and Solomon. Be thou unto him a coat armour against his enemies, and an helmet in adversity. Give him patience in prosperity, and protect him always with thy shield, &c.

These clauses seem to have been omitted at the coronation of James II., and they have not since been restored.

The second prayer is translated literally from the old Latin forms:

O God, which providest for thy people by thy power, and rulest over them in love, grant unto this thy servant, that being devoted unto Thee, he (or she) may so wisely govern his (or her) kingdom, that in his (or her) time the church may in safety and Christian devotion continue in peace; that so persevering in good works, he (or she) may, by thy mercy, come unto thine everlasting kingdom, through thy son Jesus Christ our Lord, who liveth and reigneth, with Thee, world without end, Amen.

In the Ordo Romanus, the sovereign is required to remain prostrate before the altar while the above and some similar prayers are recited by the consecrating prelate and his assistants. It is also directed that the prelates should stand, and at every clause make the sign of the cross over the monarch lying at their feet.

The Communion Service is then celebrated, and the epistle and gospel are read by two bishops. In almost all the formularies, it is directed that the former should be taken from the second chapter of the First General Epistle of St. Peter, and the latter from the twenty-second chapter of St. Matthew.

The sermon is usually preached by a prelate specially nominated for that service by the sovereign: while it is being delivered, the sovereign sits covered, having the bishops his (or her) supporters standing on each side, the lords who carry the coronation swords bearing them erect on the right hand, and the lord high chamberlain standing on the left.

The Oath.

When the sermon is concluded, the sovereign takes off the cap of state, and the archbishop of Canterbury, being previously provided with the form of words written on a parchment-roll, then proceeds to read to the sovereign the following Declaration:

I, ———, by the grace of God, —— of Great Britain and Ireland, Defender of the Faith, &c., do solemnly and sincerely,

in the presence of God, profess, testify, and declare, that I do believe, that in the Sacrament of the Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ, at or after the consecration thereof, by any person whatsoever; and that the invocation or adoration of the Virgin Mary, or any other saint, and the sacrifice of the mass, as they are used in the Church of Rome, are superstitious and idolatrous. And I do solemnly, in the presence of God, profess, testify, and declare, that I do make this declaration, and every part thereof, in the plain and ordinary sense of the words read unto me, as they are commonly understood by the English Protestants, without any evasion, equivocation, or mental reservation whatsoever, and without any dispensation already granted me for this purpose by the pope, or any other authority or person whatsoever, or without any hope of any such dispensation from any person or authority whatsoever, or without thinking that I am, or may be acquitted before God or man, or absolved of this declaration, or any part thereof, although the pope, or any other person or persons or power whatsoever, should dispense with, or annul the same, or declare that it was null and void from the beginning.

After the sovereign has repeated this declaration, a silver standish is brought, and he subscribes his name to it on the top of his desk or faldstool. The archbishop then begins to administer the Coronation Oath.

Sir (or Madam), Are you willing to take the oath usually taken by your predecessors?

Sovereign. I am willing.

Archbishop. Will you solemnly promise and swear to govern the people of this United Kingdom of Great Britain and Ireland, and the dominions thereunto belonging, according to the statutes in parliament agreed on, and the respective laws and customs of the same?

Sovereign. I solemnly promise so to do.

Archbishop. Will you, to your power, cause law and justice in mercy to be executed in all your judgments?

Sovereign. I will.

Archbishop. Will you, to the utmost of your power, maintain the laws of God, the true profession of the Gospel, and the Protestant reformed religion established by law? And will you maintain and preserve inviolably the settlement of the church of England, and the doctrine, worship, discipline and government thereof, as by law established, within the kingdoms of England and Ireland, the dominion of Wales, and the town of Berwick-upon-Tweed, and the territories thereunto belonging, before the union of the two kingdoms (of England and Scotland)? And will you preserve

unto the bishops and clergy of England and Ireland, and to the churches there committed to their charge, all such rights and privileges as do or shall appertain unto them or any of them?

Sovereign. All this I promise to do.

The sovereign then goes to the altar, and, laying his hand upon the Gospels, takes the following oath:

The things which I have herebefore promised, I will perform and keep, So help me God.

The sovereign then kisses the book, and signs the oath.

The ancient oath of the English kings, and the form of its administration, is thus described in Thomas of Walsingham's account of the coronation of Richard II.

"The king swore in the presence of the archbishop and the nobles near at hand, who alone could hear him, first, that he would permit the church to enjoy its liberties; that he would honour it and its ministers; that he would keep good faith; that he would interdict rapacity, and all manner of iniquity, in every rank.

"Secondly, that he would cause the good laws of the land to be observed, and especially the laws of St. Edward, king and confessor, whose body was reposing in that very church, and that he would cause bad laws to be abrogated.

"Thirdly, that he would not be a favourer of persons, but would execute justice indifferently between man and man, and would always incline to mercy as he expected from God.

"The archbishop then advancing, recited the oath to the people which the king had taken, and asked all present, if they would have such a prince to rule over them? The spectators assented with a shout of applause."

This oath agrees in substance with those taken by subsequent kings down to the reign of Henry VII., when we find an additional clause, which stands thus in the original form:

Do ye graunt the rightfull lawes and customes to be holden and permitt yow, after your strenght and power such lawes, as to the worshipe of God shall be chosen by your people, by yow to be strengthened and defendid? The king shall answer, I graunt and permitte.

The oath at the coronation of Edward VI. was altered in consequence of the Reformation, and the form which it then assumed was as follows:

Will ye grant to keep to the people of England, and other your realms and dominions, the laws and liberties of this realm, and other your realms and dominions?——I grant and promise.

You shall keep to your strength and power, to the church of God, and to all the people, holy peace and concord?——I shall keep.

You shall make to be done after your strength and power, equal and rightful justice in all your dooms and judgments, with mercy and truth?——I shall do.

Do ye grant to make no new laws but such as shall be to the honour and glory of God, and to the good of the commonwealth, and that the same shall be made by the consent of your people as hath been accustomed?——I grant and promise.

The more ancient form of the oath was revived at the coronations of Mary and Elizabeth; but at the coronation of the latter, a reservation of the royal prerogative was made in the clause referring to the rights of the church, and a clause was introduced by Henry VIII. in a copy of the sovereign's oath which he corrected with his own hand.

When James I. was crowned, a far more important change was made, which has been the subject of much angry and unprofitable controversy. We shall first insert the clause in the original Latin, as it stands in the Liber Regalis:

Tertia Quæstio.—Concedis istas leges et consuetudines esse tenendas et promittis per te eas esse prolegendas et ad honorem Dei corroborandas *quas vulgus elegerit* secundum vires tuas.

The phrase in italics is fairly represented in the oath of Edward VI. by "made by the consent of the people;" and it is evident, both from the words themselves, and from the records of the oaths of the Plan-

tagenets recorded in Norman French, that it binds the king to make no new laws without the consent of the people. But those who prepared the formularies for the coronation of James I., anxious to secure to the king a negative power of making new laws, restricted the clause to laws and customs already in existence; and the form stood thus:

Sir, Will you grant to hold and keep the laws and rightful customs which *the commonalty of your kingdom have,* and to defend and uphold them to the honour of God so far as in you lye?

Archbishop Laud was falsely blamed for having made this alteration when Charles I. was crowned, and the charge was introduced in the articles of his impeachment. His defence was conclusive, for he showed that he followed the forms used in the time of James I. But Laud was guilty of another omission which escaped detection. In the first clause of the oath he left out three words which we have enclosed in brackets:

Sir, Will you grant and keep, and by your oath confirm to the people of England, the laws and customs to them granted by the kings of England, your lawful and religious predecessors; and, namely, the laws, customs, and franchises granted to the clergy [and to the people] by the glorious king St. Edward, your predecessor?

This omission was not detected until after the coronation of James II., when the whole blame of it was cast upon that unfortunate monarch.

The present form of the oath is substantially the same as that which was established by Act of Parliament immediately after the Revolution; some verbal alterations, however, have been made in consequence of the subsequent unions between England and Scotland, and Great Britain and Ireland.

When Charles I. was crowned in Scotland, the form of his coronation oath was as follows:

Archbishop. Sir, Will you promise to serve Almighty God, and

as every good king in his kingdom ought to do, maintain the gospel of Jesus Christ in this your kingdom, against all atheism, profaneness, heresy, schism, or superstition whatsoever?

King. I promise faithfully so to do.

Archb. Sir, Will you promise to rule this people subject to you, and committed to your charge, according to the laws, constitutions, and customs of this your kingdom, causing (as much as in you lyeth) justice and equity to be ministered without partiality? And to endeavour the peace of the church of Christ and all Christians?

King. I grant and promise so to do.

Archb. Sir, Will you likewise promise to preserve the rights and privileges of the crown of Scotland?

King. I promise so to do.

Archb. Sir, We do also beseech you to grant unto us of the clergy, and to the churches committed to our charge, all canonical privileges, and that you will defend and protect us as every good king ought in his kingdom to defend his bishops and the churches that be under their government.

King. With a willing heart I grant the same, and promise to maintain you, and every one of you, with all the churches committed to your charge, in your whole rights and privileges, according to law and justice.

In the form of coronation prescribed to all Christian kings by Pope Clement VIII., the sovereign is directed to pronounce the following oath, kneeling before the metropolitan:

I, ————, by Divine permission about to become sovereign of ————, promise before God and his angels that I will for the future make and keep the law, justice, and peace of the church of God for the people subject to me, according to my power and knowledge, with a due regard to the mercy of God, as I shall best receive instruction from my faithful counsellors. I also promise to pay due and canonical honour to the prelates of the churches, and to maintain inviolate the privileges and possessions ceded to the churches by kings and emperors; and that I will give due honour to the abbots, counts, and vassals of my dominion, according to the best advice of my faithful councillors.

In France, the king makes a solemn promise of protection to the ecclesiastical authorities, on the demand of the archbishop, which form was called Ammonitio and Responsio, and was held distinct from the coronation oath:

Ammonitio.—We beseech of you to permit and grant to each

of us, and to the churches under our charge, maintenance and defence of our canonical privileges and just rights, such as a king owes to every bishop in his realm, and to the church under his care.

Responsio.—I promise and grant you severally that I will preserve your canonical privileges and just rights, and those of the churches committed to your care; and I will defend them to the utmost of my power, God being my helper, as a king is bound to behave to every bishop in his realm, and to the church under his care.

Then follows the oath, of which there are two forms, the important words enclosed between brackets not being found in the more ancient copy. They are supposed to have been introduced at the coronation of Louis XI.

CORONATION OATH OF THE FRENCH KINGS.

In the name of Christ I make the following promise to the Christian people subject to my sway:—First, so far as depends upon me, all Christian people of God's church shall enjoy true peace during my reign. [I will inviolably maintain the superiorities, rights, and dignities of the French crown, and I will neither transfer nor alienate them.] Secondly, I will prohibit every kind of injustice and iniquity in every rank of life. Thirdly, I will execute justice and mercy in all my judgments, as I look for mercy from God. Fourthly, I will endeavour, to the utmost of my power, and with good faith, to exterminate all heretics, marked by the Church, from my land, and the jurisdiction subject to me. And I confirm the aforesaid promises by oath.

He then places his hands on the Gospels, and kisses the book, after which *Te Deum* is sung by the choir.

It is generally known that the emperors-elect of Germany were consecrated kings of the Romans; at their consecration the oath was administered in the following form:

At the conclusion of the Litany the king stood up, and the archbishop of Cologne, standing before the altar, having his pastoral staff in his hand, interrogated the king on six points.

OATH OF THE KING OF THE ROMANS.

Archbishop. Will you hold and keep the Catholic faith delivered to you, and preserve it to the utmost of your power?

King. I will.

Archb. Will you be a faithful guardian and defender of Holy Church and its ministers?

King. I will.

Archb. Will you rule and defend the kingdom given to you by God, according to the justice of your predecessors?

King. I will.

Archb. Will you preserve the rights of the kingdom and empire, will you recover its properties unjustly dispersed, and will you administer them faithfully, to the use of the kingdom and empire?

King. I will.

Archb. Will you be a just judge and faithful defender of the rich and the poor, the widow and the orphan?

King. I will.

Archb. Will you exhibit due subjection and fidelity, in all reverence, to our most holy Father and Lord in Christ the Roman Pontiff, and to the Holy Roman Church?

Before answering this question the king was conducted to the altar by two prelates, and placing two fingers of his right hand on the altar, said with a loud voice,

I will; and so far as I shall be aided by Divine assistance, and by the prayers of faithful Christians, I will strictly perform all the promises I have now made. So help me God and all his saints.

In the coronation of the kings of the Romans, and also of the kings of Bohemia, the administration of the oath preceded the recognition. In Bohemia the oath is almost of a republican character.

OATH OF THE KINGS OF BOHEMIA.

We swear to God, to the Virgin Mother of God, and to all saints, on this Holy Gospel, that we are willing and bound to preserve inviolate, to our barons, knights, nobles, to the citizens of Prague, to all municipalities, and to the entire community of the kingdom of Bohemia, their institutions, laws, privileges, exemptions, liberties, and rights, as likewise their ancient good and laudable customs; we swear that we will neither alienate nor mortgage any portion of our kingdom of Bohemia, but will, to the utmost of our power, increase and enlarge it, and perform everything which may tend to the honour and profit of this our kingdom. So help us God and all his saints!

All ancient forms were violated at the coronation of Napoleon Buonaparte (December 2d, 1804); for the

oath was not administered until the emperor had actually placed the crown upon his own head; moreover, he was sworn seated.

CORONATION OATH OF NAPOLEON.

I swear to maintain the integrity of the territory of the republic; to respect, and cause to be respected, the laws of the Concordat and of freedom of worship; to respect, and cause to be respected, equality of rights, political and civil liberty, and the inviolability of the sales of national property; never to levy any impost, or establish any tax, but by virtue of the law; to maintain the institution of the Legion of Honour; and to govern solely with a view to the interests, the happiness, and the glory of the French people.

Record of the oath was then made by the secretary of state.

THE ANOINTING.

When the sovereign has taken the coronation oath, he returns to his chair of state, and sits down. The archbishop then begins the hymn, *Veni Creator*, which is sung by the choir. After which the sovereign and consort, if there be one, rise, and kneel on their faldstools before the altar, when the archbishop says the following prayers:

We beseech thee, O Lord, holy Father, almighty and everlasting God, for this thy servant ——, that as at first thou didst bring him (or her) into the world by thy Divine providence, and in the flower of his (or her) youth hast preserved him (or her) until the present day, so thou wilt evermore enrich him (or her) with the gift of piety, and fulfil him (or her) with grace and truth, and increase him (or her) daily in all goodness, in the sight of God and man; that he (or she) may joyfully receive the seat of supreme government by the gift of thy supernal grace, and being defended from all his (or her) enemies by the wall of thy mercy, he (or she) may happily govern the people committed to his (or her) charge. Through Jesus Christ, our Lord. Amen.

We have taken this prayer from the ceremonial for the coronation of James I.; the language is modernized in later forms, but certainly is not improved. After the collect the archbishop says,

The Lord be with you.

The Coronation of Napoleon.

Resp. And with thy spirit.
Archb. Lift up your hearts.
Resp. We lift them up unto the Lord.
Archb. Let us give thanks unto the Lord our God.
Resp. It is meet and right so to do.

Archb. It is very meet and right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty and everlasting God, the strength of thy chosen and the exalter of the humble, which in the beginning, by the pouring out of the flood, didst chasten the sins of the world, and by a dove conveying an olive branch didst give a token of reconcilement to the earth, and again didst consecrate thy servant Aaron a priest, by the anointing of oil, and afterwards, by the effusion of this oil, didst make kings, and priests, and prophets, to govern thy people Israel, and by the voice of the prophet David didst foretell that the countenance of thy Church should be made cheerful with oil. We beseech thee, almighty Father, that thou wilt vouchsafe to bless and sanctify this thy servant ——, that he (or she) may minister peace unto his (or her) people, and imitate Aaron in thy service. That he (or she) may attain the perfection of government in counsel and judgment, [and a countenance always cheerful and amiable to the whole people,*] through Jesus Christ, our Lord. Amen.

The choir then sing the following anthem:

Zadok the priest and Nathan the prophet anointed Solomon king; and all the people rejoiced, and said, God save the king! Long live the king! May the king live for ever!

In the meantime the dean of Westminster, who performs the duties belonging to the abbot of Westminster before the Reformation, takes the ampulla containing the consecrated oil from the altar, and pours a little of it into a spoon. The sovereign having been disrobed of mantle and surcoat by the lord chamberlain, sits down in St. Edward's chair before the altar, and the archbishop unloops those portions of the royal dress which are made to open for the purpose of the anointing. He then anoints the sovereign on the hands, in the form of a cross, saying,

Be these hands anointed, and, as Samuel did anoint David to be king, that thou mayest be blessed and established as a king (or queen) over this people whom the Lord thy God hath given

* The clause within brackets is omitted in the more recent forms.

thee to rule and govern; which may He vouchsafe to grant, who, with the Father and the Holy Ghost, liveth and reigneth in glory everlasting. Amen.

The same form is used in anointing the breast, between the shoulders, the shoulders, the bowings of both arms, and the crown of the head; but in the ritual for the coronation of James I. the following prayer is introduced between the anointing of the hands and the anointing of the other parts:

Look down, almighty God, with thy favourable countenance upon this glorious monarch, and as thou didst bless Abraham, Isaac, and Jacob, so vouchsafe, we beseech thee, by thy power, to water him plentifully with the blessings of thy grace. Give unto him of the dew of heaven and of the fatness of the earth, abundance of corn, and wine, and oil, and plenty of all fruits of thy goodness, long to continue, that in his time there may be health in our country and peace in our kingdom, and that the glorious dignity of his royal court may brightly shine as a most clear lightning in the eyes of all men. Grant, almighty God, that he may be a most mighty protector of his country; a bountiful comforter of churches and holy societies, the most valiant of kings, that he may triumph over his enemies, and subdue rebels and infidels; that he may be loving and amiable to the lords and nobles, and all the faithful subjects of his kingdom, that he may be feared and loved of all men; that his children may be kings to rule this kingdom by succession of all ages; and that, after the glorious and happy days of this present life, he may obtain everlasting joy and happiness, through Christ, our Lord. Amen.

While the ceremony of anointing is performed, four knights of the Garter hold a pall of cloth of gold over the sovereign's head; when it is concluded the dean of Westminster carries the ampulla and spoon back to the altar, and the archbishop pronounces the following invocation, the sovereign kneeling at his footstool:

God, the Son of God, Christ Jesus our Lord, which was anointed by his Father with the oil of gladness above his fellows, pour down by thy head the blessing of the Holy Ghost, and make it enter into the inward parts of thy heart, so that thou mayest receive invisible grace, and, having justly governed thy temporal kingdom, thou mayest reign with Him eternally, who, being without sin, doth live in glory, with God the Father and the Holy Ghost, for ever and ever. Amen.

The sovereign then sits down in St. Edward's chair, and the dean of Westminster dries the places anointed, except the head and hands, with cotton wool, which, in the ritual for the coronation of Edward VI., is directed to be immediately burned. It was usual then for the chamberlain to give the archbishop a coif of lawn to be placed on the sovereign's head, and linen gloves for the hands; but the coif has fallen into disuse. In the ritual of James I. the following curious direction follows:—"If his majesty's hair be not smooth after it, there is king Edward's ivory comb for that end." This probably was the comb so contemptuously described as "worth nothing," by the parliamentary commissioners in 1649.

The folds of the sovereign's dress are closed by the dean of Westminster; but in the ritual for the coronation of Edward VI., it is directed that this should be done by the lord great chamberlain. At that coronation, and probably at all those which preceded it, the sovereign's head was anointed with some chrism, called in the ritual "holy cream," as well as with oil.

The kings of France and England alone are anointed on the head, and in all forms but the English the anointing of the hands came last. On account of the implicit faith given to the legend of the French Ampulla there was a separate procession for bringing it into the cathedral. It was borne by the abbot of St. Remy attended by his monks, each carrying a crucifix and a lighted taper; the consecrating archbishop and his attendants advanced to receive it, but before it was placed in his hands, he was obliged to make a public and solemn promise that he would restore it safely to the abbot. The French kings were anointed with oil and chrism; they knelt before the consecrating prelate, who sat in his episcopal chair while performing this office. The same form was observed at the coronation of Napoleon; the emperor

knelt before the pope, who remained sitting with his mitre on his head. Before administering the unction, the pope required Napoleon to make his profession of faith, a curious novelty to which we can find no parallel in any other form of coronation.

The Investing.

The dean of Westminster, after the anointing is concluded, brings the Colobium Sindonis from the altar, and standing before the chair of state, places it upon the sovereign, the archbishop reciting the following prayer:

O God, the King of kings and Lord of lords, by whom kings reign and princes decree justice, vouchsafe, we beseech thee, in thy favour to bless this regal ornament, and grant that thy servant ——, our sovereign, who shall wear it, may shine in thy sight with the ornament of a good life and holy actions, and after this life ended, may enjoy for ever that life and glory which hath no end, through Jesus Christ our Lord. Amen.

In the same way, the sovereign is invested with the super-tunica, girdle, buskins and sandals; but at the coronation of George III. some of these were omitted, in order to curtail the ceremony. The spurs are buckled on by the lord chamberlain. The archbishop then lays the sword of state upon the altar in its purple velvet scabbard, and recites the following prayer:

Hear our prayers, we beseech thee, O Lord, and vouchsafe by thy right hand of majesty to bless and sanctify this sword, wherewith this thy servant, ——, desireth to be girt, that it may be a defence and protection of churches, widows and orphans, and all thy servants, and a terror to those that lie in wait to do mischief; through Jesus Christ our Lord. Amen.

The archbishop then delivers the sword into the sovereign's hands, on whose side it is girt by the lord chamberlain, the archbishop saying:

Receive this kingly sword, which is hallowed for the defence of the Holy Church, and delivered unto thee by the hands of the bishops, though unworthy, yet consecrated by the authority of the holy apostles; and remember of whom the Psalmist did prophecy, saying, God thyself with thy sword upon thy thigh, O thou most

mighty! and with this sword exercise thou the force of equity, and mightily destroy the growth of iniquity. Protect the holy church of God and his faithful people; defend and help widows and orphans; restore things gone to decay, and maintain those that are restored: that doing this, thou mayest be glorious in the triumph of virtue, and excellent in the ornament of justice, and reign for ever with the Saviour of the world, whose image you bear; who, with the Father and the Holy Ghost, liveth and reigneth, world without end. Amen.

In Scotland the sword was girt on the sovereign by the lord high constable; in France, the sword was immediately offered at the altar, and then given to some nobleman of rank, who held it erect during the ceremony. The sword was given in France before the unction. In Pope Clement's ritual, the sword is given only to kings, and all the ceremonials connected with it are omitted in the form for a queen regnant. It is directed that the sword should be girt on by the archbishop, and that the king should then rise up, brandish his sword in a manly manner, wipe it on his left shoulder, and restore it to the scabbard. In the ritual for James I., the delivery of the sceptre and rod, and the performance of homage, precede the giving of the sword; and in Edward VI.'s ritual, it is directed that the sword should be offered upon the altar, and redeemed for one hundred shillings by the premier earl present, who shall, during the rest of the ceremony, bear it naked before the king.

The armil or stole is next placed round the sovereign's neck by the dean of Westminster, the archbishop saying:

Receive the armil of sincerity and wisdom as a token of God's embracing, whereby all thy works may be defended against thine enemies, both bodily and ghostly, through Jesus Christ our Lord. Amen.

The dean of Westminster then invests the sovereign with the imperial pall or mantle, and when the sovereign sits down, delivers the orb into the right hand, the archbishop saying:

Receive this imperial pall and orb, and remember that the whole world is subject to the power and empire of God, and that no one can happily reign upon earth, who hath not received his authority from heaven.

This form in James I.'s ritual is restricted to the pall, and stands thus:

Receive this imperial pall, which is formed with four corners, to let thee understand that the four corners of the world are subject, &c.

The Crowning.

The crown and ring are delivered last according to the ritual of James I., but in nearly all the others the sovereign is crowned immediately after being invested with the imperial robes. The archbishop advances to the altar, raises the crown in his hand for a moment, and then placing it again upon its cushion, pronounces the following benediction:

God, the crown of the faithful, who on the heads of thy saints placest crowns of glory, bless and sanctify this crown, that as the same is adorned with divers precious stones, so this thy servant wearing it may be replenished of thy grace with the manifold gifts of all precious virtues, through the King eternal, thy Son our Lord. Amen.

Before the Reformation, the crown was then lightly sprinkled with holy water, and censed with consecrated incense. The sovereign now sits down in St. Edward's chair, and the archbishop coming from the altar with the crown between his hands, supported by the other bishops present, and the dean of Westminster, reverently places it on the sovereign's head. At this instant the drums beat, the trumpets sound, and the spectators chant "God save the King (or Queen,)" a signal is also given from the battlements of the church for the Park and Tower guns to fire a royal salute. When the acclamations cease, the archishop of Canterbury pronounces the following blessing on the sovereign. The words enclosed in brackets are omitted in the modern forms:

God crown thee with a crown of glory and righteousness, with the honour and virtue of fortitude that [thou] by [our ministry having] a right faith and manifold fruits of good works, thou mayest obtain the crown of an everlasting kingdom, by the gift of Him whose kingdom endureth for ever. Amen.

The omissions were made at the coronation of James II., who being a Roman Catholic, could not be said, with any propriety, to use the ministry of Protestant prelates. After the benediction, the archbishop offers the following prayer:

O God of Eternity, the commander of all powers, the vanquisher of all enemies, bless this thy servant who boweth his (or her) head unto thy majesty; preserve him (or her) in prosperous felicity; be present with him (or her) whenever he (or she) calleth upon thee; give him (or her,) we beseech thee, the riches of thy grace; fill his (or her) soul with goodness, and crown him (or her) with thy mercy; and let him (or her) always in godly devotion wait upon thee, through thy Son our Lord Jesus Christ. Amen.

In the ritual of James I., the preceding prayer is directed to be read before the crown is placed upon the sovereign's head. When it is concluded, the archbishop pronounces the *Comfortare:*

Be strong and of good courage, and observe the commandments of the Lord, to walk in his ways, and keep his ceremonies, precepts, testimonies, and judgments, and Almighty God prosper and strengthen thee, whithersoever thou goest. The Lord is my ruler, therefore I shall want nothing.

When the crown is placed upon the king's head, the representatives of the dukes of Aquitain and Normandy put on their caps of estate, and the peers and kings at arms put on their coronets. If there is no consort to be crowned, the peeresses do the same, but if a queen-consort shares in the ceremony, they wait until the crown is placed on her head. When the *Comfortare* is concluded, the following anthem is sung by the choir:

The king shall rejoice in thy strength, O Lord, exceeding glad shall he be of thy salvation. Thou hast given him his heart's desire, and hast not denied him the request of his lips. For thou hast prevented him with the blessings of goodness, and

hast set a crown of pure gold upon his head. Hallelujah.—(Psalm xxi.)

During the anthem, the sovereign delivers the orb to the dean of Westminster; and going from St. Edward's chair to the altar, offers the sword, which had been previously girt on, in the scabbard. It is immediataly redeemed, by the sovereign's command, for one hundred shillings, and borne naked by some noblemen during the rest of the ceremony.

In the Roman Pontifical it is directed that the king shall receive the crown kneeling from the hands of the metropolitan, who sits all the time in his episcopal chair. No directions on the subject are given in the French ceremonial which Prynne has inserted in his Signal Loyalty, except that when the crown is placed upon the sovereign's head, it ought to be supported by the barons and bishops. The forms of English coronation always require that the sovereign should sit and the archbishop stand. Napoleon introduced a novelty, in his coronation, derived from the usages of the ancient kings of Lombardy; he placed the crown upon his own head, and he also crowned the empress Josephine with his own hands. The Lombard sovereigns, when they put on their own crown, exclaimed, "God hath given it me: touch it who dares."

Investiture by the Ring.

When the sovereign has returned from the altar to St. Edward's chair, the master of the jewel-house delivers the ring to the archbishop, who pronounces over it the following blessing:—

Bless, O Lord, and sanctify this ring, that thy servant wearing it may be sealed with the ring of faith, and by the power of the Highest be preserved from sin; and let all the blessings which are found in holy Scripture plentifully descend upon him (or her) that whatsoever he (or she) shall sanctify may be holy, and whatever he (or she) blesseth may be blessed. Amen.

Then the sovereign draws the linen glove off the right hand, on the fourth finger of which the ring is placed by the archbishop, saying,

Receive this ring of kingly dignity, and by it the seal of catholic faith, that as this day thou art consecrated the head and prince of this kingdom and people, so that thou mayest preserve, as the author and establisher of Christianity, the Christian faith; that being rich in faith, and happy in good works, thou mayest reign with him that is King of kings, for ever and ever. Amen.

The lord of the manor of Worksop then presents the sovereign with a rich glove, which is drawn on the right hand.

Delivery of the Sceptre, Rod, and Bible.

The archbishop then takes the sceptre, and places it in the right hand of the sovereign, who still continues sitting in St. Edward's chair; while doing so, his grace says,

Receive this sceptre, the sign of kingly power, the rod of kingdoms, the rod of virtue; that thou govern thyself aright, and defend the holy church and Christian people committed by God to thy charge: punish the wicked, and protect the just, and lead them in the ways of righteousness; that from this temporal kingdom thou mayest be advanced to an eternal kingdom, by his goodness whose kingdom is everlasting. Amen.

The lord of the manor of Worksop then advances, and either supports the sovereign's arm, or holds the sceptre, as occasion may require. The archbishop next delivers the rod into the sovereign's left hand, saying,

Receive the rod of virtue and equity, learn to make account of the godly, and to terrify the wicked; show the way to those that go astray, offer thy hand to those that fall, repress the proud, lift up the lowly, that our Lord Jesus Christ may open to thee the doors, who saith of himself, I am the door, by me if any man enter, he shall be safe, and let him be thy help who is the stay of David and the sceptre of the house of Israel: who openeth and no man shutteth; who bringeth the captive out of prison, where he sat in darkness and the shadow of death; that in all things thou mayest follow him of whom the prophet David saith, Thy seat, O God, endureth for ever, the sceptre of thy kingdom is a

right sceptre; thou hast loved righteousness and hated iniquity; wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows; even Jesus Christ our Lord. Amen.

In the ritual of James I., the following prayer is inserted before the delivery of the second sceptre.

O Lord, the fountain of all good things, and the author of all good proceedings, grant, we beseech thee, to this thy servant *James*, that he may order aright the dignity he hath obtained. Vouchsafe to confirm the honour which thou hast given him, honour him before all kings, and enrich him with a rich benediction; establish him in the throne of this realm, visit him with increase of children, let justice spring up in his days, and with joy of gladness let him reign in thy everlasting kingdom. Amen.

In the ritual for the coronation of George III., it is ordered, that, after the delivery of the rod, the dean of Westminster shall take the Bible, which was carried in the procession, and deliver it to the archbishop, who, accompanied by the other bishops, shall present it to the sovereign.

The sovereign then kneels down, holding both sceptres, and the archbishop pronounces the following benediction.

The Lord bless and keep thee; and as he hath made thee monarch over his people, so may he still prosper thee in this world, and make thee partaker of eternal felicity in the world to come. Amen.

Grant, O Lord, that the clergy and people gathered together by thy ordinance for this service of the sovereign, may by the gracious assistance of thy goodness, and the vigilant care of thy servant, our ruler, be continually governed and preserved in all happiness. Amen.

Grant that they, obeying thy holy will, may be freed from all adversities, and enjoying the riches of thy grace, may with fervent love walk in the ways of thy commandments, that in this life, being made partakers of thy peace, they may be citizens of thy kingdom in the life that is to come, through Jesus Christ our Lord. Amen.

The sovereign then gives the kiss of peace to the archbishop, and all the bishops present; but in the case of a queen regnant, the kiss is only given in seeming. *Te Deum* is sung at the same time by the choir.

Inthroning, Homage, and Fealty.

When *Te Deum* is concluded, the sovereign, conducted by the archbishop and the bishops, and attended by all the great officers of state, ascends the throne. The archbishop, as soon as the sovereign is seated, pronounces the exhortation, as follows, save that the words within brackets are usually omitted in the modern forms.

Stand and hold fast henceforth that place [whereof hitherto thou hast been heir by the succession of thy forefathers, being] now delivered unto thee by the authority of Almighty God, and by the hands of us the bishops and servants of God, and as thou seest the clergy approach nearer unto the altar, so remember, that in suitable places thou give them greater honour, that the mediation of God and man may establish thee in this kingly throne to be the mediator betwixt the clergy and the laity, and that thou mayest reign for ever with Jesus Christ, the King of kings, and the Lord of lords, who with the Father and the Holy Ghost, liveth and reigneth for ever. Amen.

The ceremony anciently ended here, the homage and fealty being usually performed on the following day. Homage is the acknowledgment of vassalage in the phrase, "I become your man;" but this form of words is not cited by any ecclesiastic, because he is already "the man of God." The archbishop and bishops therefore only tender fealty, or the oath of fidelity, at the coronation, in these words.

I ——, archbishop of Canterbury, will be faithful and true, and true faith will bear unto you our sovereign lord (or lady) and your heirs, monarchs of Great Britain; and I will do and truly acknowledge the service of the lands which I claim to hold of you in right of the church. So help me God!

The archbishop then rises and kisses the sovereign's left cheek, (or, in the case of a queen regnant, seems to kiss it,) and the rest of the bishops do the like.

The premier duke then performs homage, or rather, as we shall subsequently see, homage and fealty united, for himself, and all other peers of the same order, kneeling, and pronouncing these words aloud:

I, ——, duke of ——, do become your liege man of life and limb, and of earthly worship; and faith and troth shall bear unto you, to live and die with you against all manner of folk. So help me God!

The same ceremony is performed by the premier peer of each rank for the peers of the same order; then each, in succession, taking off his coronet, ascends the throne, kisses, or seems to kiss, the sovereign on the left cheek, and touches the crown, to signify that he is one of its supporters. While homage is performed, the coronation medals are thrown among the people from the three sides of the theatre by the treasurer of the household, attended by Garter king of arms, and the usher of the black rod. If there is a general pardon, it is read in the same places by the lord chancellor, attended by the same officers.

The proper form of homage is thus described by Lord Coke, the words enclosed in brackets not being used when it was offered to a sovereign.—"When the tenant shall make homage to his lord, he shall be ungirt, and his head uncovered; and his lord shall sit, and the tenant shall kneel before him on both his knees, and hold his hands jointly together between the hands of his lord, and shall say thus:—'I become your man from this day forward, of life and limb, and of earthly worship, and unto you shall be true and faithful, and bear you faith for the tenements I claim to hold of you, [saving the faith that I owe to our sovereign lord the king;]' and then the lord shall kiss him."

When lands were held by a woman, she was not required to say, "I become your woman;" for this Lord Coke thus gravely accounts, "because a woman should be nobody's woman but her husband's."

The oldest form of homage in the English coronation service is in these words;

I become your man liege of life and limb, and troth and hearty honour to you shall bear, against all men that now live and die. So help me God!

When Charles I. was crowned in Scotland, an oath of fealty was administered before the homage. Every peer, at the summons of the Lord Lyon king at arms, touched the crown, and then facing the king, raised up his right hand and said, "So God not help me as I shall support thee." The following oath was at the same time taken by the people.

We swear, and by the holding up of our hands, do promise all subjection and loyalty to King Charles, our dread sovereign, and as we wish God to be merciful unto us, shall be to his Majesty true and faithful, and be ever ready to bestow our lives, lands, and whatever else God hath given us for the defence of his sacred person and crown.

This rather extravagant profession of loyalty was introduced by Archbishop Laud, under whose superintendence the Scottish ceremonial was prepared.

After the homage an anthem is sung by the choir.

Coronation of a Queen Consort.

When the anthem is concluded, the queen consort, if there be one, rises from her chair; and, supported by two bishops, goes to the altar attended by her ladies. The archbishop then recites the following prayer, the queen kneeling.

Almighty and everlasting God, the fountain of all goodness, give ear we beseech thee to our prayers, and multiply thy blessings upon this thy servant, whom in thy name, with all humble devotion, we consecrate our queen. Defend her always with thy mighty hand, protect her on every side, that she may be able to overcome all her enemies, and that with Sarah and Rebecca, Leah and Rachel, and all other blessed and honourable women, she may multiply and rejoice in the fruit of her womb, to the honour of the kingdom and the good government of thy church, through Christ our Lord, who vouchsafed to be born of a virgin, that he might redeem the world, who liveth and reigneth with thee in the unity of the Holy Ghost, world without end. Amen.

The queen then rises from the altar and goes to kneel upon a faldstool near St. Edward's chair; her coronet is taken off by the groom of the stole, and the front of her dress opened by the ladies of the bed-

chamber; the archbishop then anoints her head and breast, saying,

In the name of the Father, the Son, and the Holy Ghost, let the anointing of this oil increase thine honour, and establish thee for ever and ever.

After the anointing, the following prayer is read:

O Almighty and everlasting God, we beseech thee of thine infinite goodness, pour out the spirit of thy grace and blessing upon this thy servant, queen ——; that as by the imposition of our hands she is this day crowned queen, so she may, by thy sanctification, continue always thy chosen servant, through Christ our Lord. Amen.

The oil being dried with cotton wool, the robes closed, and a linen coif placed upon the queen's head, the archbishop proceeds to invest her with the ring, which he receives from the master of the jewel-house, saying,

Receive this ring, the seal of a sincere faith, that you may avoid all infection of heresy, and by the power of God compel barbarous nations, and bring them to the knowledge of the truth.

In King James I.'s ritual, a prayer follows, which is omitted in the modern ceremonials:

God, to whom belongeth all power and dignity, grant, we beseech thee, to this thy servant, by the sign of Christian faith, prosperous success in this her honour, and that she may continue firm in the same, and endeavour always to please Thee, through Christ our Lord. Amen.

The following benediction of the crown in the same ritual, is also omitted in the modern forms:

O God, the crown of the faithful, which dost crown their heads with stones; bless and sanctify this crown, that as the same is adorned with many precious stones, so thy servant that weareth the same, may of thy grace, be replenished with the manifold gifts of all precious virtues, through Jesus Christ our Lord. Amen.

The archbishop then puts the crown reverently on the queen's head, saying,

Receive the crown of glory, honour, and joy; and God the crown of the faithful, who by our episcopal hands, though most unworthy, hath this day, set a crown of pure gold upon your

head, enrich you with wisdom and virtue, that after this life you may meet the everlasting bridegroom, our Lord Jesus Christ, who, with the Father and the Holy Ghost, liveth and reigneth for ever and ever. Amen.

In King James's ritual, the archbishop is directed to say,

Receive the crown of glory and the honour of joy, that you may shine in righteousness and be crowned with everlasting gladness. Seeing you are by our ministry solemnly consecrated our queen, receive the crown of royal excellency, which is placed upon your head by the episcopal hands of us though most unworthy, and as you are crowned without with gold and pearl, so labour to be beautified within with the gold of wisdom and the pearl of virtue, that after this life ended, you may with the just virgins decently meet the everlasting bridegroom our Lord Jesus Christ, who with the Father, &c.

The queen being crowned, the peeresses put on their coronets; the sceptre and rod are then placed in the queen's hands, the archbishop saying,

O Lord, the fountain of all good things, and the giver of all perfection, grant unto this thy servant ——, our queen, that she may order aright the dignity she hath obtained, and with good works establish the glory thou hast given her, through Jesus Christ our Lord. Amen.

The queen is then led back to her chair by two bishops, and makes an humble reverence to the king as she passes the throne. She takes her seat on a lower throne at the left hand of the king, where she reposes while an anthem is sung by the choir.

Here the ceremony ended at the coronation of James II., who, being a Roman Catholic, could not receive the sacrament according to the rites of the Church of England; but in all subsequent forms, the communion service follows the memorial we have just described.

Communion Service.

The office of the communion is begun by singing the following anthem, usually called the *Introit*.

Behold, O Lord, our defender, and look upon the face of thine anointed. The Lord God is a light and a defence: the Lord

will give grace and glory, and no good thing will he withhold from them that live a godly life. O Lord God of hosts, blessed is the man who putteth his trust in thee.

The sovereign, supported by the bishops of Bath and Durham, and preceded by noblemen bearing the four swords, advances to the altar, while the following anthem, called *Graduale*, is sung.

Let my prayer come up unto thy presence as the incense, and the lifting up of my hands be as an evening sacrifice.

One of the bishops now gives bread and wine to the sovereign, who offers them, and then laying aside the crown and sceptre, kneels down at the altar. The archbishop then reads the following prayer:

Bless, O Lord, these thy gifts, and sanctify them unto this holy use; that by them we may be made partakers of the body and blood of thy only begotten son, Jesus Christ. And grant that thy servant —— our dread sovereign, may be fed thereof unto everlasting life of soul and body, and enabled thereby to discharge the duty of his (or her) high place and office, whereunto thou hast called him (or her) of thy great goodness. Grant this, O Lord, for Jesus Christ's sake, our only mediator and advocate. Amen.

Second Oblation.

The Lord High Chamberlain now delivers unto the sovereign a wedge of gold, called a mark, weighing eight ounces, which is received by the archbishop into the basin, and reverently laid upon the altar. The weight of the offering was established before the coronation of Richard II., but Walsingham, in his description of that ceremonial, observes, "The king may offer more to God and St. Peter if he pleases." The sovereign still kneeling, the archbishop pronounces the following benediction and prayer:

Almighty God give thee of the dew of heaven and of the fat of the earth, and abundance of corn and wine. Let the nations serve thee, and the tribes worship thee, and let him be blessed that blesseth thee, and God shall be thy helper.

Almighty God bless thee with the blessing of heaven above, in the mountains and hills, and with the blessings of the earth

beneath, with the blessings of corn, and wine, and fruit, and let the blessings of the fathers, Abraham, Isaac, and Jacob, be established upon thee, through Jesus Christ our Lord. Amen.

Bless, O Lord, the virtuous character of this king (or queen), and accept the works of his (or her) hands; replenish his (or her) realm with the blessings of heaven, of the dew, of the water, and of the deeps. Let the influence of the sun and moon drop down fatness upon the high mountains, and the clouds rain plenty on the valleys, that the earth may abound with all things. Let the blessings of Him that appeared in the bush, descend upon his (or her) head, and the fulness of His blessings fall upon his (or her) children and children's children. Let his (or her) feet be dipped in oil, and his (or her) horn exalted as the horn of a unicorn, with which he (or she) may scatter his (or her) enemies from off the face of the earth. The Lord that sitteth in heaven, be his (or her) defender, for ever and ever, through Jesus Christ our Lord. Amen.

The communion service then proceeds according to the ordinary form. After the sovereign has communicated, the choir sings the following anthem:

O hearken unto the voice of my calling, my King and my God. My voice shalt thou hear in the morning, O Lord, in the morning will I direct my prayer unto thee. For thou, Lord, wilt bless the righteous, with favour wilt thou compass them as with a shield.

After the communication the sovereign resumes the crown and reascends the throne. In the collects before the final benediction, a short clause relating to the peculiar circumstances of each coronation is introduced by the archbishop, and the ceremony concludes with the usual blessing.

The greater part of the prayers used at the coronation, are borrowed from the Ordo Romanus, but large additions were made to the ancient forms in the time of the Stuarts, though complaints had been often made before, of the unnecessary length of the ceremony. In the preface to the ritual of Edward VI., which is far more simple than any other, the causes of curtailing the form are explicitly stated: "The Lord Protector, and others his co-executors whose names are hereunto subscribed, upon mature and deep deliberation had amongst them, did finally resolve, that foras-

much as divers of the old observances and ceremonies to foretimes used at the coronation of kings of this realm, were by them thought meet for sundry respects to be corrected, and *namely, for the tedious length of the same, which should weary and be hurtsome peradventure to the king's majesty, being yet of tender age, fully to endure and abide out; and also for that many points of the same were such as by the laws of this realm, at this present were not allowable, &c.*" The changes thus made were exceedingly judicious, and it is to be regretted that this reformed ceremonial was so soon abandoned. But the accession of Mary brought back the ancient forms of worship, and Elizabeth was probably unwilling to abandon any of the old ceremonials, lest she should furnish any new pretext to those who impugned her title. The attachment of the first of the Stuarts to forms and ceremonies, led to the adoption of a long ritual at his coronation, which, though subsequently curtailed, is still of very inconvenient extent, and contains many expressions open to serious objections. The reference to "the horn of the unicorn," in the very last prayer we have extracted, is a pure absurdity; not only because the animal is fabulous, but also because the oriental use of "the horn," as a symbol of strength and power, is founded on customs to which we have no parallel in Europe.

Return of the Procession to Westminster Hall.

When the ceremonies of the coronation are concluded, the sovereign, attended by the lords who carry the four swords, returns to the altar, where St. Edward's staff, the spurs, and the orb are again delivered to the lords who brought them; the sovereign then proceeds to the altar at the head of St. Edward's shrine, on which the regalia are reverently deposited by the dean of Westminster. When this is done, the sovereign is disrobed of the sacred vestments, which are laid

upon the altar, and is then robed in the royal robes of purple velvet, furred with ermine. The crown of state is then placed upon the sovereign's head by the archbishop of Canterbury, and worn during the rest of the day. In returning, the sovereign bears the sceptre in the right hand, and the orb in the left, and if there be a queen consort, she carries, in like manner, the sceptre and the ivory rod. The archbishop and bishops who assisted in the ceremony, also lay aside their copes, and appear only in their rochets. The procession is then marshalled by the officers at arms, and returns in nearly the same order as it entered the Abbey, only that the peers, peeresses, kings at arms, &c., wear their coronets, and the bishops their caps.

Chapter X.

THE CORONATION FEAST.

On account of the great length of the coronation service, the preparation of the coronation feast in Westminster Hall is usually completed before the sovereign returns from the Abbey. The royal table is placed on the raised floor at the upper end of the Hall for the sovereign and the royal family. On the west side three tables are arranged for the great officers of state, the peers, and the peeresses, who are marshalled to their places according to their respective ranks. On the east side of the Hall there are also three tables, the first for the archbishops, bishops, barons of the cinque ports, and principal law officers; the second for the serjeants at law, masters in Chancery, six clerks, lord mayor, aldermen, and twelve citizens of London, and the third for the heraldic officers. The royal table is covered by the serjeant and gentlemen of the ewery; and the officers of the pantry set the sovereign's salt of state, which forms part of the crown jewels, and a cadinet.

In the meantime the sovereign reposes in the Court of Wards until the necessary arrangements are made; he or she then enters, preceded by the lord high chamberlain and the four lords bearing the swords, and takes the seat already described in the preliminaries of the procession, while the national anthem is raised by the trumpeters and musicians, occupying a gallery at the lower end of the Hall.

The first course of hot meat is then served up in the following form:—The serjeant of the silver scullery calls for a dish of meat, wipes the bottom of it, takes assay of it, covers it, and delivers it to two gentlemen

at arms, or to two knights of the Bath, if any have been created on the preceding day. The dishes are then brought up with the following procession:—

Two Clerks Comptrollers, in velvet gowns, trimmed with silver lace.
Two Clerks of the Green Cloth.
Six Serjeants at Arms, with their maces.
Three Great Officers of State, in their robes and coronets, mounted on superb chargers, with their staves of office,
Earl Marshal. Lord High Steward. Lord High Constable.
Six Serjeants at Arms, with their maces.
Comptroller of the Household. Treasurer of the Household.
Assistant to the Royal Sewer. The Sewer.
Twenty-four Covers, borne by the Gentlemen at Arms, two and two.
A Dish of Dillegrout, brought by the Lord of the Manor of Addington.
Two Clerks of the Kitchen, in satin gowns.

The basin and ewer are presented to the sovereign by the lord high chamberlain and his assistants, and the lord of the manor of Heydon attends with a towel. After the form of washing is gone through, grace is said by the dean of the Chapel Royal, and the dishes are uncovered.

Between the first and second course, the champion (see page 60) enters, attended by the great officers of state in the following order:—

Two Trumpets, with the Champion's Arms on their banners.
The Serjeant Trumpeter, with his mace.
The Champion's two Esquires, richly habited, the one carrying his lance erect upon the right hand, and the other his shield, with his arms depicted thereon, upon the left.
A Herald of Arms, in his Tabard and Collar, holding a paper containing the words of the challenge.

The Earl Marshal on horseback, in his robes and coronet, holding his Marshal's staff.	The Champion, completely armed in white armour, and mounted on a noble horse, holding a gauntlet in his right hand, and having his helmet on his head, ornamented with a plume of feathers, of red, white, and blue.	The Lord High Constable on horseback, in his robes and coronet, holding his Constable's staff.

Four Pages, richly dressed, attendant on the Champion.

The challenge is proclaimed, at the lower end of the Hall, by the York herald, in the following words:

If any person, of what degree soever, high or low, shall deny or gainsay our sovereign, —— —— ——, of the United Kingdom of Great Britain and Ireland, Defender of the Faith, and so forth, ——, and next heir to our sovereign, —— —— ——, deceased, to be the right heir to the imperial crown of this realm of Great Britain, or that —— ought not to enjoy the same, here is —— champion, who saith that he lieth, and is a false traitor, being ready in person to combat with him; and in this quarrel will adventure his life against him, on what day soever shall be appointed.

The champion then throws down his gauntlet; which, having laid a short time, the herald takes up and returns.

They next advance in the same order to the middle of the Hall, where the herald makes proclamation as before; and, lastly, to the foot of the steps, when the herald, and those who precede him, going to the top of the steps, make proclamation a third time, at the end whereof the champion again casts down his gauntlet; which, after some time, being taken up, and returned to him by the herald, he makes a low obeisance to the sovereign. Then the chief butler brings to the royal table a bowl of wine with a cover; the sovereign drinks to the champion, and sends him the bowl by the cup-bearer. This the champion, having put on his gauntlet, receives, and, retiring a little, drinks thereof, when, having made his humble reverence to the sovereign, and being accompanied as on his entrance, he rides out of the Hall, taking the bowl and cover with him as his fee.

Immediately after the retirement of the champion, Garter king of arms, attended by the rest of the heralds, thrice proclaims the sovereign's style, at three separate parts of the Hall, and each time in as many different languages, *viz.*, Latin, French, and English. The first proclamation is made upon the top of the steps, near

the royal table, the second in the centre, and the third at the lower end of the same.

The form for a king is as follows, and it is scarcely necessary to notice the changes made for a queen regnant:

LATIN.

Serenissimi, Potentissimi, et Excellentissimi Monarchæ, —— ——, Dei Gratia, Magnæ Britanniæ et Hiberniæ Regis, Fidei Defensoris.

FRENCH.

Du Tres Haut, Tres Puissant, et Tres Excellent Monarque, —— ——, par la Grace de Dieu, Roy de Grande Bretagne et Irlande, Defenseur de la Foi.

ENGLISH.

The Most High, Most Mighty, and Most Excellent Monarch, —— ——, by the Grace of God, King of Great Britain and Ireland, Defender of the Faith.

At the end of each proclamation the heralds and pursuivants cry, *Largess, Largess*, which was the cry by which those officers were wont to acknowledge the bounty received from kings, nobles, and knights. Thus, when Sir Walter Scott describes two pursuivants hailing Marmion at his entrance into Norham Castle,

> Marmion, their courtesy to requite,
> Gave them a chain of twelve marks weight,
> All as he lighted down.
> "Now, largesse, largesse, Lord Marmion,
> Knight of the crest of gold!
> A blazoned shield, in battle won,
> Ne'er guarded heart so bold."

Stewart of Lorn satirizes the niggardly disposition of the Scottish monarch, James V., and his courtiers, in a ballad with the ironical burden,

> *Lerges, lerges, lerges, hay,*
> *Lerges of this new year day.*
>
> First lerges of the king, my chief,
> Quhilk came als quiet as a theif,
> And in my hand slid schillingis tway,
> To put his lergnes to the preif,
> For lerges of this new year day.

The custom of giving money during the coronation feast has been long disused; and it is rather ridiculous that they should return thanks for bounties which they do not receive.

The second course is then served up, with the same ceremonies as the first, and several of the services allowed by the Court of Claims are afterwards performed.

The lord of the manor of Belsington (see p. 60.) presents three maple cups to his majesty; and the chief cup-bearer brings up the mayor and burgesses of Oxford as his assistants, who present the king with a gilt cup of wine, covered; the sovereign gives the mayor the three maple cups he has just received, as his fee, and sometimes adds the gilt cup and cover, as a mark of special favour.

The lord of the manor of Liston, in Essex, brings up a charger of wafers to the sovereign; and while they are being eaten, the lord mayor of London presents wine in a gold cup and cover, which the sovereign tastes, and then gives the cup to the lord mayor, as his fee.

The duke of Athol, as lord of the Isle of Man, presents two trained falcons.

The peers then rise in their seats, and drink good health, and a long and happy reign, to the sovereign. The national anthem is then sung by the choir, and the whole company, standing, join in the chorus.

The duke of Norfolk is then summoned to receive the royal commands; after which he stands at the right hand of the royal table, and proclaims with a loud voice, "Our monarch thanks the peers for their loyalty, and does them the honour to drink their health, and that of his (or her) good people." The sovereign then rises, and bows three times to the company.

Non nobis Domine having been sung by the choir, the sovereign resumes the sceptre and orb from those

who held them during dinner, and proceeds to the Court of Wards, where the regalia are delivered to the dean of Westminster and the master of the jewel-house.

The evening is usually concluded by a general illumination, a brilliant display of fire-works in Hyde Park, and all the principal theatres of the metropolis are gratuitously opened to the public.

Chapter XI.

[CORONATION ANECDOTES.

William the Conqueror.

William was very anxious that his conquest of England should at least appear to be sanctioned by the consent of the people, and he therefore gave orders that his new subjects should be invited to witness the ceremony of his coronation, on Christmas day, 1066. Stigand, archbishop of Canterbury, refused to perform the ceremony, as some assert, because he looked upon the Norman prince as an intruder; but Langtoft informs us that Stigand was at the time suspended by the pope. The passage in Langtoft is curious:

Fair grace William fond; his chance fulle wele him satte
The reame of Inglond so graciously he gatte.
The archbishop Stigand, of Inglond primate
That tyme was suspended, the pope reft him the state.
The abbot & prioure, men of religion
The oder men of honoure, archdecane & person
Wer prived of thar office, of woulfes had renoun
For lechorie that vice wer many als don doun.
The archbishope of York com with devocioun,
Thorgh William praiere, com to London toun,
Bifor the barons brouht, he gaf William the coroun
To chalange was he nouht, Sir Stigand was don doun.

After William had taken the coronation oath, to protect the church, prohibit oppression, and execute judgment in mercy, Aldred put the question, "Will ye have this prince to be your king?" the people answered with loud shouts, and the noise gave so much alarm to the Norman garrison in the city, that the soldiers believing the English to have revolted, without waiting to make any investigation, immediately set the next houses on fire, which spreading and giving a general alarm, most of the congregation rushed out of the

church, the English hastening to stop the fire, and the Normans to plunder. The bishops, clergy, and monks, who remained within the church, were in such confusion, that they were scarce able to go through the office of crowning the king: William himself, who saw the tumult, and could not conjecture its cause, sate trembling at the foot of the altar, and though no great mischief was done by the fire, it laid the foundation of a long and inveterate enmity between the English and the Normans.

Matilda, William's queen, was crowned eighteen months afterwards, by the same archbishop of York.

William II., Rufus.

William II. laid claim to the crown by virtue of a form of election; the nobles believing that he would be less inclined to control their usurped privileges than his elder brother, Robert. He was crowned at Westminster, September 27th, 1087, by Lanfranc, archbishop of Canterbury, and the archbishop of York; eight other bishops, and many of the chief nobility, assisted at the ceremony. Besides swearing to observe justice, equity, and mercy, in all his conduct, and to maintain the peace, liberties, and privileges of the church, he promised that he would follow the archbishop's counsels in all his administrations, and, as Fabian says, "he was well eyded of Lamfrank whyle he lyved, for he was dyvers and unstable of manners, so that atwene hym & his lordes was often dyssension." Langtoft specially mentions the ring in this coronation:

> To William the rede kyng is gyven the coroun,
> In Westmynstere tok he ryng in the abbay of Londoun.

Henry I.

The coronation of Henry I. was performed in a hurried manner, on the fourth day after the death of Rufus, by Maurice, bishop of London, the archbishop

of Canterbury being out of the country. In every respect the forms of his coronation were the same as those of the Saxon kings. But it appears from Langtoft, that he was crowned a second time, by Anselm, archbishop of Canterbury, after his marriage with Matilda, niece of Edgar Atheling, of the ancient Saxon line, or, as Langtoft calls her, "kyng & sire," that is, a sovereign in her own right.

> Henry wedded dame Molde that kyng was & sire;
> Saint Anselme, men tolde, corouned him and hire
> The corounyng of Henry & of Molde that may [a]
> At London was solemply on St. Martin's day.

He afterwards married Adeliza of Lorraine, and had her crowned with the usual solemnities.

Stephen.

The coronation of Stephen, after he had sworn allegiance to the empress Matilda, was viewed with great anxiety in an age when it was supposed that the punishment of perjury was immediate and visible. The ceremony was performed by William, archbishop of Canterbury; and it is said that a dreadful storm arose, which threw all the parties into such confusion, that the consecrated wafer fell on the ground, the kiss of peace after the sacrament was omitted, and even the final benediction forgotten. It was also remarked, that the archbishop, and the false witnesses who declared that Henry I. disinherited his daughter a little before his death, met a speedy and miserable end. In consequence, probably, of these disasters, Stephen was compelled to swear a new oath to the barons at Oxford, which is thus described by Langtoft:

> Bot sen dis courounyng till Oxenford he fore,
> Ther Steven the king bifor the clergie swore
> That if a bishopriche vacant wer the se
> The kyng, ne non of his, suld chalage that of fe

[a] Maiden.

With wrong no with right, of non that from him cam
So help him God Alle myght, and that halidame[a]
A nother oth not lesse the clergie did him karke[b],
That wodes ne foreste, withouten palaised parke,
The common folk suld queme on[c], & other in fere,
The kyng no man suld deme[d] in court for wild dere
Clerk[e] ne lewed[f] man for no wilde beste.
For common the folk it wan[g] wod open and forest.
The third poynt thei wild[h] to swere he was dryven
That the Danegeld for ever suld be forgyven
And of ilk[i] a hide two schillynges that he toke
Suld never eft betide, he swore that on the boke.

The three clauses of this oath are singularly characteristic of the age; the necessity for the first clause arose from the custom of keeping sees vacant, and applying their revenues to the use of the crown until a new bishop was chosen, and it is also connected with the question of lay investitures, which at that time convulsed Christendom. In the second clause we find that the forest laws, so rigidly enforced by the Norman kings, were a serious grievance; indeed, all the old historians agree that the worst feature in the administration of Henry I. was the severity with which he punished those who took venison in the royal forests, cut down wood, or committed any waste therein, and under pretence of such trespasses he had heavily fined several gentlemen who had the reputation of being wealthy. Danegeld was the name of the tax imposed by the Saxon kings to defray the expense of the armaments necessary to defend the coast of England against the Danes; its continuance under the Normans, who were themselves of Danish descent, was felt to be an insulting and galling badge of slavery.

Henry II.

Henry, called Fitz-Empress, from his mother, and Court-Mantel, from his having introduced the fashion

[a] The Virgin Mary. [b] Charge. [c] Take pleasure on.
[d] Doom, judge. [e] Clergyman. [f] Layman.
[g] Procured. [h] Required. [i] Each.

of short cloaks into England, was crowned at Westminster on the Sunday before Christmas day, A. D. 1154, being the Romish feast of St. Ligerius, by Theobald, archbishop of Canterbury; although his hereditary right was unquestionable, he was formally elected by the clergy and people; they testified their assent by loud acclamations, and Langtoft insinuates that his subjects were more anxious to have him for a king than he was to acquire a kingdom:

To London thei him brought with grete solempnitie
The popille him besouht ther kyng for to be
The day of St. Sigen was Henry corouned king
Thebald of Canterber gaf him the coroune and the ryng.
This Henry was Mald[a] sonne, the erle wif of Anjowe
The Emperice was wonne[b] and right heyre for to trowe[c]
For Henry dochter & his heyre thorgh sight[d],
Now comes hir sonne in pas, Henry hir heyr thorgh right.

It is said that Henry was crowned again with his queen, A. D. 1159, but Mr. Arthur Taylor plausibly conjectures that this report arose from his having worn the crown during the ceremony. Indeed it was usual for the English kings to have a kind of minor coronation performed at the great festivals, but this was terminated, A. D. 1159, when Henry and his queen, spending the Easter holidays at Worcester, entered the offertory in solemn procession, placed their crowns upon the high altar, and vowed never to wear them again during their lives.

Early in the year 1170, King Henry adopted what was in England a very unusual measure, and which was manifestly pregnant with danger; he proposed to his parliament to have his son Henry crowned titular king. Gervase of Canterbury insinuates that some of the nobles were unwilling to comply with this proposal, but that they feared to oppose the king's pleasure, lest he should bring them to trial for various malversations

[a] Matilda's. [b] Found.
[c] Believed to be the rightful heir. [d] Manifestly.

and outrages during Henry's absence in Normandy. The young prince was knighted by his father on the morning of the 14th of June, being the second Sunday after Trinity, and the same day was crowned by Roger, archbishop of York, assisted by the bishops of Durham, London, Salisbury, and Rochester, in the abbey church of Wesminster. William, king of Scotland, his brother David, and a greater number of nobles and prelates than had ever assembled at a like solemnity, performed fealty and homage to the young king on the following day, with a limitation, "saving the fealty due to their lord the king, his father."

On this occasion Henry did not exhibit his usual prudence, but seems to have been guided by passion rather than policy. The ceremony of the coronation was performed by the archbishop of York, without any protestation to save the rights of the see of Canterbury, and the prince's wife, daughter to the king of France, was not crowned with him, according to the usual practice when the king has a consort. The former of these circumstances was an intentional insult to the archbishop of Canterbury, Thomas à Becket, then in the midst of his fierce contest with the king, and every precaution had been taken to make the injury more flagrant. The king, immediately after the death of archbishop Theobald, got a bull from the pope, allowing him to have his son crowned by whatever prelate he pleased; but Becket contended, and probably with truth, that this licence was obtained to prevent the archbishop of York from pretending to consecrate the new king, as matter of right, in case the see of Canterbury should be vacant. Roger, archbishop of York, also obtained a bull, granting him the privilege of crowning the king of England, as some of his predecessors had done, and of having his cross carried erect before him through all the kingdom. The latter privilege was restricted, however, to the archiepiscopal

province of York by a subsequent bull, and Becket's partisans maintained that the former had been tacitly subjected to a similar limitation. Roger, however, was a privileged person; he was the papal legate for Scotland, and therefore exempt from Becket's legatine jurisdiction, and consequently he was the fittest prelate to consecrate the youthful sovereign.

The apparent slight to the princess Margaret arose solely from the necessity of keeping the exact time of the coronation secret, and thus frustrating the machinations of Becket. As soon as the ceremony was completed, the king sent orders to provide a suitable equipage for Margaret with all the ornaments necessary to the state of a queen. Becket's conduct proves the importance of this secresy; he had sent inhibitions to the archbishop of York and all the English bishops, forbidding them to officiate at the coronation, and had procured bulls from the pope to the like effect, which, however, the papal messengers were afraid to carry into England. Roger, bishop of Worcester, undertook to convey the papal inhibitions to the English parliament, but he was stopped at Dieppe by Richard du Hommet, justiciary of Normandy, and an embargo laid on all the shipping in the harbour, until the coronation was over.

At the coronation feast Henry with his own hand served up a dish at the prince's table, but the arrogant boy, instead of feeling grateful for the unusual honour conferred upon him, said to the archbishop of York, who complimented him upon it, "Assuredly it is not a great condescension for the son of an earl to wait on the son of a king." Prince Henry was crowned a second time, in company with his wife Margaret, at Winchester, A.D. 1172, by the archbishop of Rouen, assisted by the bishops of Evreux and Worcester. The see of Canterbury was then vacant, and the king of France, for whose gratification the ceremony was

performed, insisted that neither the archbishop of York, nor the bishops of London or Salisbury, should officiate at the coronation.

Richard I.

In a moneth mirie, Septembre the gynnyng
Baudwyn of Canterbirie com to coroune the kyng
Richard at Londoun, opon a Sonenday
At Westmynstre, tok the crown.

Such is Langtoft's brief memorial of a coronation, the first of which we have anything like a full account in the ancient chronicles. It will be seen, from the description, which we have compiled principally from Hoveden and Matthew Paris, that the forms and observances were nearly the same as those of more modern times.

Duke Richard having made all necessary preparations for his coronation, came to London, where he assembled the archbishops of Canterbury, Rouen, and Tours, who had given him absolution in Normandy for waging war against his father after he had taken the cross as a crusader. The archbishop was also present, with all the bishops, earls, barons, and nobles of the kingdom. When all were assembled in the prescribed order, the ceremony commenced. First, the archbishops, bishops, abbots and clergy, wearing their square caps, and preceded by the cross and holy-water bearers and deacons burning incense, went to the door of the royal bed-chamber, and led the duke in solemn procession to the great altar in the church of Westminster. Four barons marched in the midst of the prelates and clergy bearing four large wax tapers lighted; after them came two earls, one bearing the sceptre and cross, the other the rod and dove. Then came three earls bearing swords in golden scabbards taken out of the royal treasury. They were followed by six earls and barons, bearing a coffer (probably of relics) over which, the royal mantle and vestments

were spread. Next followed the earl of Chester, bearing on high a golden crown, beautifully studded with gems. Next came Duke Richard between two bishops, over whose head four barons carried a silk canopy supported by gilt-headed spears. When they reached the altar, Richard swore in the presence of the clergy and people on the holy Gospel and the sacred relics, that he would observe peace, honour, and respect, all the days of his life, to God, holy church, and its ordinances. He likewise swore that he would administer justice in rectitude to his people, that he would abolish all evil statutes and customs, and that he would enact good laws.

His attendants then stripped him to his trowsers and shirt, the latter of which was left open between the shoulders on account of the anointing. Baldwin, archbishop of Canterbury, who wore rich buskins of cloth of gold, then anointed the king in three places, on the head, between the shoulders, and on the right arm. A consecrated linen coif and a cap of estate were then placed upon his head, and he was vested with the royal robes, the dalmatic and the tunic; the archbishop then delivered him a sword, to restrain the enemies of the church. Two earls then buckled on his spurs, and invested him with the pall of state. After which Baldwin conjured him in the name of God, and forbade him to take the crown, unless he were firmly resolved in his heart and soul to observe all the promises to which he had sworn.

Richard replied that, relying upon the Divine assistance, he would perform all that he had sworn; after which, taking the crown from the altar, he delivered it to the archbishop, who placed it upon the king's head, and also put the sceptre in his right hand, and the rod in his left.

Thus crowned, he was led by the bishops and barons, preceded by the tapers, cross, and swords, to his

throne. Mass was then sung, and, at the offertory, two bishops led the king to the altar, where he made an oblation, and the like was done after the benediction. When mass was concluded, the king was led by two bishops, preceded as before, to the choir, where having assumed a lighter crown and robes, he then went to the coronation banquet. There the archbishops, bishops, earls, and barons, ranged according to their dignities, feasted sumptuously; and wine was supplied so plenteously, that it streamed down the floors and walls of the palace. Those who held lands by tenure of services at the coronation were in attendance, and performed their duties.

These festivities were sullied by a sanguinary and disgraceful riot. Numbers of Jews had flocked to England in the reign of Henry II., where they were honourably protected by that liberal and enlightened sovereign. Grateful for such unusual favours, they assembled at London to subscribe among themselves, in order to make Richard a splendid present on the day of his coronation. Unfortunately Richard was persuaded by some of the bigots who surrounded him, that the Jews were accustomed to practice magic on sovereigns during the time of the coronation, and he therefore issued an edict, prohibiting any Jew from entering the church while the ceremony was performed, or appearing at the palace during dinner. Curiosity overcame prudence; several of the most considerable Jews mingled with the crowd, and gathered round the gates of the palace. One of them, endeavouring to force an entrance, was struck in the face by an over-zealous Christian; this signal roused the fanaticism of the multitude: a general assault was made upon the Jews, who fled in confusion towards the city. Some wretches, eager for plunder, raised a cry that the king had given orders for the extermination of the unbelieving Jews, and as this was by no means impro-

bable, when the king was a crusader, it received implicit credit. The city mob, swelled by the multitudes who had come from the country, atttacked the houses of the Jews, which the inhabitants defended with great courage and obstinacy. The enraged populace, when night came on, finding that they could not break into the houses, hurled brands and torches on the roofs and through the windows. Conflagrations burst forth in various parts of the city, which consumed not only the houses of the Jews, but those of the Christians adjoining. The king, hearing of the disturbance, sent Ralph de Glanville, the chief justiciary, and other noblemen, to disperse the mob, but they were unable to control the infuriate rioters, and were forced to fly for their lives. Towards morning the rabble quarrelled among themselves about the division of the booty, and mere weariness, together with anxiety to secure their plunder, induced them to disperse. Richard caused several of the ringleaders and most notorious malefactors to be apprehended the next day; they were hanged as a terror to others, a proclamation was issued, taking the Jews under the royal protection, and the tranquillity of the city was restored. Few persecutions were felt more bitterly by the Jews than this massacre, as is manifest from the pathetic terms in which it is recorded by Rabbi Joseph.

" And King Henry fell sick, and died of grief; for the Lord raised up evil from his own house, when he was by the Castle Chinon.

" And he died, and his son Richard reigned in his stead, in the year four thousand nine hundred and fifty, which is the year one thousand one hundred and ninety; and they put the royal crown upon his head in the city of London, in the royal palace, which was without the city. And there gathered themselves together in that place, much people from Yzarphat and from the isles of the sea. And also the Jews, the heads of the

people, were among those who came to bring gifts unto the king. And the people murmured against them, saying, 'The thing is not right, that the Jews should look at the crown wherewith the priests crowned him;' and they pursued them and reviled them. But the king knew nothing of it. And a report was heard in the city, saying, 'The word came forth from the mouth of the king to destroy the Jews.' And they arose suddenly against them, and pulled down their houses and their towers, and killed of them about thirty men. And some of them slaughtered their children and themselves, that they might not abide that bitter day: there fell slain, Rabbi Jacob from Orleans, for the sake of the holiness of his Creator, on that fearful day. But of all this King Richard knew nothing, till he heard the voice of the multitude; and he said, 'What is this to-day?' and the doorkeeper said, 'Nothing; only that the boys rejoice, and are merry in heart.' And it came to pass, when he heard this great evil, his anger was much kindled, and his wrath burned within him. And he commanded, and they tied the doorkeeper to the tails of the horses, and dragged him, and cast him about in the markets, and in the streets, until his spirit departed, and he died. Blessed be He who giveth vengeance! Amen."

After his return from captivity, Richard had the ceremony of his coronation repeated, at the request of his nobles, who thought such a form necessary to remove the disgrace of imprisonment. On this occasion, one of the swords was borne by the king of Scotland, and the others by the earls of Warrenne and Chester. Matthew Paris says, that Richard submitted to this repetition of the coronation with great reluctance.

JOHN.

John ascended the throne, to the prejudice of the hereditary rights of his nephew Arthur, by virtue of a

form of election. The archbishops, bishops, earls, barons, and other the estates of the realm, being assembled in the church of Westminster, May 27th, 1199, Hubert, archbishop of Canterbury, addressed them in these memorable words:—

"Hear all men! It is well known to your wisdom, that no man hath any right of succession to this crown, unless he be elected for his own merits by the unanimous consent of the kingdom, with invocation of the Holy Ghost; after the manner and similitude of Saul, whom God set over his chosen people, though he was neither the son of a king, nor sprung of a royal line; and in like manner after him, David, the son of Jesse, the former because he was brave, and suited to the royal dignity, the latter because he was humble and pious. So that he who surpasses all within the realm in fitness for royalty, should preside over all in dignity and power. But if any one of the family of the deceased sovereign should excel others, his election should be the more readily and cheerfully conceded. Wherefore, as our late sovereign Richard died without issue of his body, and as his brother, Earl John, now present, is wise, brave, and manifestly noble, we, having respect both to his merits and his royal blood, unanimously and with one accord elect him to be our sovereign."

This was the most decisive form of election since the Conquest, and it is so commemorated in Langtoft:

> The arsbishop Hubert of Canterbirie the se
> Com with gode hert to do the solempnitie
> At Westmynster thorgh assent of erle & baroun
> To that I ore ment[a] Hubert gaf the coroun.

The people responded with shouts of "Long live the king!" Queen Isabella was crowned October 8th, A. D. 1200, and at the same time the ceremonies of John's coronation were partially repeated.

[a] To him I before mentioned.

Henry III.

After the death of John, London being in possession of the French prince, Louis, an assembly of the principal authorities was convened at Winchester, under the presidency of Gualo, the papal legate. The principal persons who attended the council were, Peter, bishop of Winchester, Jocelyn, bishop of Bath, Ranulph, earl of Chester, William, earl of Pembroke and earl marshal, William, earl of Ferrers, and Philip of Albany, together with a great number of abbots, priors, and other ecclesiastics. They unanimously resolved that the young king should be crowned on the 28th of October, A. D. 1216. The ceremony was performed in the cathedral of Winchester, by the bishop of that see, aided by the bishop of Bath. The papal legate compelled Henry to do homage to the holy Roman church and Pope Innocent for his kingdom of England and Ireland; he also made him swear that he would pay an annual tribute of one thousand marks to the papal see, as his father had stipulated to do, when he was absolved from the sentence of excommunication. In return for this submission, Gualo excommunicated the French prince, and all his adherents in England. The ceremony of coronation was repeated by Stephen Langton, archbishop of Canterbury, as Holinshed informs us: "Moreover, in the yeare of our Lord 1220, and upon the seaventeenth day of Maie, being Whitsunday, the king was eftsoones solemnelie crowned at Westminster, to the end it might be said that now after the extinguishment of all seditious factions, he was crowned by the generall consent of all the estates and subjects of his realm."

Early in the year 1236, Henry married the Lady Eleanor, daughter to the earl of Provence, whose beauty is celebrated by all the chronicles. Langtoft says:

Henry kyng our prince at Westminster kirke[a]
The Erly's douhter of Province, the fairest may[b] o lif[c]
Hir name is Helianore, of gentille norture
Beyond the se that wor[d], was non suilh[e] creature.

The ceremony of her coronation was performed with extraordinary pomp on the 22nd of January. Holinshed's account of it will no doubt gratify our readers:—

"At the solemnitie of this feast and coronation of the quene, all the high peeres of the realm both spirituall and temporall were present, there to exercise their offices as to them apperteined. The citizens of London were there in great arraie, bearing afore hir in solemn wise, three hundred and three score cups of gold and silver, in token that they ought to wait upon hir cup. The archbishop of Canturburie (according to his dutie), crowned hir, the bishop of London assisting him as his deacon. The earle of Chester bare the sword of St. Edward before the king, in token that he was earle of the palace, and had authoritie to correct the king, if he should see him to swarve from the limits of justice; his constable of Chester attended him, and remained where the presse was thicke, with his rod or warder. The earle of Pembroke, high marshall, bare the rod before the king, and made roome before him both in the church and in the hall, placing everie man, and ordering the service at the table. The wardens of the Cinque Ports bare a canopie over the king, supported with four speares. The earle of Leicester held the bason when they washed. The earle of Warren in the place of the earle of Arundell, bicause he was under age, attended on the king's cup. M. Michael Bellet was butler by office. The earle of Hereford exercised the roome of high marshall in the king's house. The lord William

[a] Church. [b] Maiden. [c] Of life, *i. e.* alive.
[d] That were beyond the sea, *i. e.* among all foreign nations.
[e] No such.

of Beauchamp was the almoner. The cheefe justice of the forrests on the right of the king removed the dishes on the table, though at the first he was staied by some allegation made to the contrarie. The citizens of London served out wine to everie one in great plentie. The citizens of Winchester had oversight of the kitchen and larderie. And so everie person according to his dutie exercised his roome, and bicause no trouble should arise, manie things were suffered, which upon further advise taken therein were reformed. The chancellour and other ordinarie officers kept their place. The feast was plentifull, so that nothing wanted that could be wished. Moreover in Tothill fields roiall justes were holden by the space of eight daies together."

This account is fully confirmed by Matthew Paris, who adds, that "such was the multitude of peers and peeresses, such the crowd of ecclesiastics, such the assemblage of the lower orders, and such the concourse of minstrels, morrice-dancers, and buffoons, that the city of London could scarcely contain them." And of the coronation feast he says, that "it displayed all the world could produce for glory or delight."

This is the first coronation in which we read of tournaments being introduced, but the most valuable part of Holinshed's description is the reason he assigns for the sword of state being borne by a palatine peer, namely, to show that the palatine nobles had the right of restraining the sovereign when he violated his royal duties.

Edward I.

On the 15th, or, as other authorities say, the 19th of August, 1274, Edward I., and his queen Eleanor, were crowned at Westminster by the archbishop of Canterbury, aided by other prelates. We prefer the latter date, because it is that expressly stated by Langtoft, who was a cotemporary.

In the yere folowand that I rekened here
Edward com to land, als prince of grete powere
The next Sonenday after the assumpcioun
Of Mari moder & may[a], Sir Edward had the coroun.
In the kyrke of Westmynstere, at the abbay solempnely
The bishop of Canterbere, Robert of Kilwardeby
Corouned Edward thore[b], biforn alle the clergy
And Dame Helianore corouned quene & lady
Was never at St. Denys feste holden more hy
Ne was of more pris, ne served so redy[d]
Was never prince that I writen of fond[e]
More had treie[f] & tere[g] than he had for his lond.

Holinshed adds some remarkable particulars of this coronation:—

"At this coronation were present, Alexander, king of Scots, and John, earle of Bretaine, with their wives that were sisters to King Edward. The king of Scots did homage unto King Edward for the realme of Scotland, in like manner as other the kings of Scotland before him had doone to other kings of England, ancestoures to this King Edward. At the solemnitie of this coronation there were let go at libertie (catch them that catch might) five hundred great horsses by the king of Scots, the earles of Cornewall, Glocester, Pembroke, Warren, and others, as they were allighted fro their backs."

Edward II.

Edward II. and his queen were crowned at Westminster on the 24th of February, being the feast of St. Matthias, and Quinquagesima Sunday. The archbishop of Canterbury, who had the right to perform the ceremony, lying under a papal suspension, Pope Clement proposed to send over a cardinal to officiate upon the occasion; but Edward rejected the proffer, and prevailed upon the pontiff to grant a commission to the archbishop of York, and the bishops of Durham

[a] Virgin. [b] There. [c] Magnificent. [d] Readily, cheerfully.
[e] Found. [f] Trials or difficulties. [g] Loss, sorrow.

and London, to perform the office. These prelates refused to sanction such a precedent, and Edward again applied to the pope to remove Archbishop Winchelsey's suspension. Clement assented; but the archbishop, who was out of the kingdom, and confined to his bed by severe illness, delegated his office to the bishops of Winchester, Salisbury, and Chichester. Scarcely was this difficulty removed, when another arose, from the partiality of the weak king for his unworthy favourite, Piers Gaveston; the principal nobles refused to attend the ceremony unless this unpopular minion should be sent out of the kingdom. Edward promised to give them satisfaction on the subject in the next parliament, which he agreed to assemble at the ensuing Easter; but he gave proof of the little reliance that could be placed upon his word, in the council which he held to regulate the procession. Edward disposed of the sceptre, the cross, St. Edward's staff, the spurs, and the swords, with little regard to prudence or precedent; but nothing was more offensive to the nobles than his delivering the crown to be borne by Piers Gaveston, who was dressed finer than the king himself, and outshone everybody in the procession. Gaveston also was appointed to superintend all the arrangements; but he performed his duty so negligently, that, as Holinshed informs us, "There was such presse and throng at this coronation, that a knight, called Sir John Bakewell, was thrust, or crowded to death." The bishops, also, were incommoded, and forced to hurry through the service in a slovenly manner; and yet it was not concluded before three in the afternoon. Great abundance of viands and wines had been provided, but the dinner did not begin until night, and was then badly served; the usual forms of service were neglected, and the whole was a continued scene of confusion, singularly emblematic of the state of the nation, during this monarch's unhappy reign.

Edward III.

On the deposition of Edward II., his son, Prince Edward, was brought to a general assembly of the nobles and clergy in the abbey church of Westminster, on the 20th of January, 1327, and Walter Raynold, taking for his text the old aphorism, "*Vox populi, vox Dei*, (the voice of the people is the voice of God,) exhorted all present to choose the young prince for their sovereign. All assented; but the prince himself declared that he would not accept the crown until it had been voluntarily resigned by his father. The consent of the deposed monarch was easily obtained, and Edward, having been previously knighted by the Earl of Lancaster, assisted by the Count of Hainault, received the crown from the hands of the archbishop of Canterbury, on the following feast of the Purification of the Blessed Virgin. The only remarkable circumstance, connected with this coronation, was the detestable hypocrisy of the queen dowager, Isabella, who, though she had been the principal cause of the late king's deposition, affected to weep during the entire ceremony.

A remarkable coronation medal was struck on this occasion; on one side the young prince was represented crowned, laying his sceptre on a heap of hearts, with the motto, "Populo dat jura volentes," (*He gives laws to a willing people,*) and on the other was a hand held out to save a falling crown, with the motto, "Non rapit sed recipit," (*He seizes not, but receives.*)

Philippa, queen of Edward III., was crowned on Quinquagesima Sunday, February 18, 1330; but no particulars are recorded.

Richard II.

The coronation of this king was more magnificent than any of the preceding, and we have in Prynne a

perfect copy of the ritual used upon the occasion. It also affords us the first record of the Court of Claims which was holden by John of Gaunt, duke of Lancaster. The following extract from the record in Speed's Chronicle will show the nature of the proceedings: "John, the king's eldest uncle, under the stile of John, king of Castile and Leon, and duke of Lancaster, by humble petition to the king, claimed to be now steward of England, in right of his earldome of Leicester; and, as he was duke of Lancaster, to beare the king's chief sword, called Curtana; and, as earle of Lincolne, to cut and carve before the king. His petitions being found just were confirmed to him, and to his assigns, the two earles of Derby and Stafford, the first to beare the sword, while the duke should be busied about other offices as steward, and the other to cut and carve. The duke then, in great estate, held this, the king's high court of stewardship, in the Whitehall of the king's pallace at Westminster, neere to the chappell of the said palace, upon the Thursday before the coronation, which was also upon a Thursday. Then Thomas of Woodstocke, the king's uncle, was admitted to exercise the office of constable of England, in right of his wife, one of the daughters and heirs of Humfrey de Bohun, late earle of Hereford, and constable of England. Henry de Percy was, by the king's consent and writ, authorized to exercise the place of Marshall of England for that time, saving to every one their own right, for that by reason of the time's shortnesse, the claime which Margaret, daughter and heire to Thomas of Brotherton, late earle of Norfolk and marshall of England, laid thereunto, could not be discussed."

The procession of the king from the Tower to Westminster, on the day preceding the coronation, is thus described by Holinshed: "The citie was adorned in all sorts most richlie. The water conduits ran with wine for the space of three hours together. In the

upper end of Cheape, was a certeine castell, made with foure towers, out of the which castell, on two sides of it, ran forth wine abundantly. In the towers were placed foure beautifull virgins, of stature and age like to the king, apparelled in white vestures, in every tower one, the which blew in the king's face, at his approaching neere to them, leaves of gold; and as he approched also, they threw on him and his horsse, counterfeit florens of gold. When he was come before the castell, they tooke cups of gold, and, filling them with wine at the spouts of the castell, presented the same to the king and to his nobles. On the top of the castell, betwixt the foure towers, stood a golden angell, holding a crowne in his hands, which was so contrived that when the king came, he bowed downe, and offered to him the crowne. But to speake of all the pageants and shewes, which the citizens had caused to be made, and set forth in honour of their new king, it were superfluous, everie one in their quarters striving to surmount other; and so with great triumphing of citizens, and joy of the lords and noblemen, he was conveied unto his palace at Westminster, where he rested for that night."

The ceremony of the coronation was so fatiguing, that Richard was obliged to be borne back to the palace on knights' shoulders, where he rested awhile, and took some slight refreshment. He then created four earls and nine knights. Of the coronation-feast, Holinshed says, "To show what roiall service was at this feast, it passeth our understanding to describe; but to conclude, the fare was exceeding sumptuous, and the furniture princelie in all things, that if the same should be rehearsed, the reader would doubt the truth thereof. In the midst of the king's pallace was a marble pillar, raised hollow upon steps, on the top whereof was a great gilt eagle placed, under whose feet in the chapiter of the pillar, divers kinds of wine came gushing forth

at foure several places all the daie long, neither was anie forbidden to receive the same, were he never so poor or abiest."

Anne, queen of Richard II., was crowned at Westminster by Archbishop Courtney, January 22nd, 1382, as Holinshed says, "with all the glorie and honour that might be devised." He adds, "There were also holden, for the more honour of the same marriage, solemn justes for certeyne daies togither, in which as well the Englishmen, as the new queene's countriemen, shewed proofe of their manhood and valiancie, whereby praise and commendation of knightlie prowesse was achieved, not without damage of both the parties."

Thus splendidly began a reign, destined to have a very sad termination. In the 23rd year of his reign, Richard was taken prisoner by his cousin the duke of Lancaster, and brought to London, where he was committed to the Tower, or else he would have been torn to pieces by those very citizens who had hailed his coronation with such enthusiastic joy. Articles of impeachment were exhibited against him in parliament, and commissioners appointed to examine the king on those charges. Richard prevented the necessity of a formal trial by a resignation, which, however, could scarcely be called voluntary, and this being communicated to the parliament, commissioners were appointed to prepare and publish the sentence of the king's deposition. This very remarkable instrument is so little known, that we shall insert it.

In the name of God, Amen. We, John bishop of St. Asaph, John abbot of Glastenbuire, Thomas earle of Glocester, Thomas Lord Berkelie, William Thirning, justice, Thomas Erpingham, and Thomas Graie, knights, chosen and deputed special commissaries by the three states of this present parlement, representing the whole of the bodie of the realm, for all such matters by the said estates to be committed: We, understanding and considering the manifold crimes, hurts, and harmes, done by Richard king of England, and misgovernance of the same by a long time, to the great decaie of the said land, and utter ruine of

the same shortlie to have beene, had not the speciall grace of our God thereunto put the sooner remedie: and also furthermoire adverting that the said Richard, by acknowledging his owne insufficiencie, hath of his owne meere voluntie and free will renounced and given over the rule and governance of the said land, with all rights and honours unto the same belonging, and utterlie for his merits hath judged himselfe not unworthilie to be deposed of all kinglie maiestie and estate royall. We, the premisses well considering, by good and diligent deliberation, by the power, name, and authoritie, to us (as is above said) committed, pronounce, decerne, and declare, the same King Richard, before this to have beene and to be, unprofitable, unable, insufficient, and unworthie of the rule and governance of the foresaid realms and lordships, and of all rights and other the appurtenances to the same belonging. And for the same causes, we deprive him of all kinglie dignitie and worship, and of any kinglie worship in himselfe. And we depose him by our sentence definitive, forbidding expresselie to all archbishops and bishops, and all other prelates, dukes, marquesses, erles, barons, and knights, and all other men of the foresaid kingdome and lordships, subjectes and lieges, whatsoever they be, that none of them from this daie forward, to the foresaid Richard, as king and lord of the foresaid realmes and lordships, be neither obedient nor attendant.

This sentence having been solemnly read, was accepted by the parliament, and ordered to be entered on the records of the realm. The same commissioners were then appointed to wait upon the king the next morning, and in the name of the three estates renounce their homage and fealty. When the sentence was thus ratified, the duke of Lancaster arose, and read the following challenge or claim to the crown, which was ordered to be recorded in the rolls of parliament:

In the name of the Father, and of the Sonne, and of the Holie Ghost. I, Henrie of Lancaster, claime the realme of England, and the crowne with all the appurtenances, as I that am descended by right line of the blood, comming from that good lord, King Henrie the Third; and through the right that God of his grace hath sent me, with the helpe of my kin and of my freends, to recover the same, which was in point to be undoone, for default of good governance, and due justice.

To this claim the lords gave a tacit but unanimous assent. The archbishop of Canterbury then stood up

and asked the commons, who then sat in the same chamber with the peers, whether they also assented to the duke's claim? He was answered by a shout of approbation; upon which he went to the duke, and taking him by the right hand, led him, supported by the archbishop of York, to the throne. The archbishop of Canterbury then preached a sermon to the assembly, taking for his text 1 Samuel ix. 17, *Vir dominabitur in populo:* "This man shall rule over my people."

On Wednesday the 1st of October, the commissioners above named went to the Tower, and declared to Richard that he had been deposed, and Henry placed upon the throne. Then Justice Thirning, in the name of the rest, and for all the estates of the realm, renounced homage and fealty to Richard in solemn form. The unfortunate monarch wept bitterly while this degrading ceremony was performed, and could not avoid reverting to the enthusiasm with which his coronation had been celebrated by all classes of his subjects.

Henry IV.

Henry IV. was crowned by Archbishop Fitzalan on the 13th of October, 1399, and on this occasion the Ampulla, whose legend we have before mentioned, was first employed. The king's second son Thomas, as lord high steward, presided in the Court of Claims, and it is chiefly from the record of his decisions that subsequent controversies respecting claims of service have been decided. After Henry had gone to the Tower, he created forty-six knights of the Bath, among whom were three of his own sons. The procession from the Tower to Westminster was unusually splendid, no less than six thousand horses having been employed on the occasion. Some difficulty appears to have arisen from Henry's defective title, and by the advice

of his friends he added to his claim that he had been adopted heir by King Richard. This falsehood was introduced to set aside the superior titles of Edmund Mortimer, earl of March, and Richard, earl of Cambridge, in right of whom the house of York subsequently claimed the crown, and this gave rise to the wars of the Roses.

Jane, queen of Henry IV., was crowned in the year 1403, but the ceremony was not remarkable for its brilliancy or splendour.

Henry V.

Henry V. was crowned on the 9th of April, 1413. Holinshed informs us, "Such great hope, and good expectation, was had of this man's fortunate successe to follow, that within three daies after his father's deceasse, diverse noblemen and honorable personages did to him homage, and swore to him due obedience, which had not beene seene doone to anie of his predecessors, kings of this realme, till they had beene possessed of the crowne. He was crowned the ninth of April, being Passion Sundaie, which was a sore ruggie and tempestuous day, with wind, snow, and sleet, that men greatlie marvelled thereat, making diverse interpretation what the same might signifie." Hardyng mentions this tempest in his rhyming chronicle:

> On Passyon Sundaye after was this kyng,
> Anoynted and crowned without taryeng,
> The ninth daye it was of Apryll so
> With stormes fell and haylstones grete also.

Katherine of France, the queen of Henry V., was crowned on the 24th of February, 1420; the account which Holinshed gives of the magnificence displayed upon this occasion, is far too characteristic of the age to be omitted. "It is worth the noting, to consider and take a view of the goodlie order and reverend

dutifulnesse exhibited on all sides to the new queene. .... After the great solemnization of the foresaid coronation in the church of St. Peter's, at Westminster, was ended, the queene was conveied into the great Hall of Westminster, and there set to dinner. Upon whose right hand sat, at the end of the table, the archbishop of Canterbury, and Henrie, surnamed the Rich, cardinall of Winchester. Upon the left hand of the queene sat the king of Scots in his estate, who was served with covered messe, as were the foresaid bishops, but yet after them. Upon the same hand and side, near the boord's end, sat the duchesse of Yorke and the countesse of Huntington. The earle of March, holding a scepter in his hand, kneeled upon the right side; the earle marshall, in like manner, upon the left of the queene. The duke of Glocester, Sir Humfre, was that daie overseer, and stood before the queene bareheaded. Sir Richard Nevill was that daie carver to the queene, the earle's brother of Suffolk cupbearer, Sir John Stewart sewar, the Lord Clifford pantler, in the earle of Warwicke's steed, the Lord Willoughbie buttler, in steed of the erle of Arundell, the Lord Graie Ruthin, or Ruffin, naperer, the Lord Audleie almoner, in steed of the erle of Cambridge. The earle of Worcester was that daie earle marshall, in the earle marshall's absence, who rode about the Hall upon a great courser, with a multitude of tipped staves about him, to make and keepe roome in the said Hall. Of the which Hall, the barons of the Cinque Ports began the table upon the right hand, towards St. Stephen's chappell, and beneath them, at the table, sat the vowchers of chancerie. Upon the left hand, next to the cupboord, sat the maior and his brethren, the aldermen of London. The bishops began the table, against the barons of the Cinque Ports; and the ladies against the maior. Of hich two tables, for the bishops began the bishops of

London and Durham, and for the ladies the countesse of Stafford and the countesse of North.

"The feast was all of fish, for the ordering of the service whereof were diverse lords appointed head officers, as steward, controller, surveior, and other honourable officers. For the which were appointed the earles of Northumberland and Westmoreland, the lord Fitzhugh, the lord Furnevall, the lord Graie of Wilton, the lord Ferres of Grobie, the lord Poinings, the lord Darcie, the lord Dacres, and the lord De la Warre. These, with others, ordered the service as followeth: and, for the first course, brawne in mustard, eeles in burneur, pike in herbage, fuiment with balien, lamprie powdered, trout, codling, plaice fried, martine fried, crabs, leech lumbard flourished tartes, and a devise called a pellican, sitting on hir nest with hir birds, and an image of St. Katharine (the patron saint of the queen) holding a booke, and disputing with doctors, holding this poesie in her right hand, writen in faire and legible letters, *Madame la Reine* (my lady the queen,) and the pelican answering,

C'est la signe et du roy,	'Tis the sign of the king,
Parer tenir joy,	That great joy he will bring,
Et a tout sa gent,	To all in his land,
Elle mette sa content.	By this fair lady's hand.

"The second course was, gellie coloured with columbine flowers, white potage or creame of almonds, breame of the sea, conger, cheuen, barbill and roch, fresh salmon, halibut, gurnard, rochet broiled, smelts fried, crevis or lobster, leech-damaske, with the king's poesie flourished thereon, *Une sans plus* (One without more), lamprie fresh baked, flampeine flourished with a scutchion roiall, and therein three crowns of gold, with flour de luces and floure of camomill wrought of confections, with a devise of a panther, and an image of St. Katherine, with a wheele in one hand, and a scrowl with a poesie in the other; to wit,

La royne ma fille,	This princess, my daughter,
In cesta ile,	In this isle girt with water,
Per bon resoun,	By her virtue will claim
Aves renoun.	Great honour and fame.

"The third course was, dates in compost, creame motle, carpe deore, turbut, tench, pearch with goion, fresh sturgion with welks, porperous rosted, crevesse de eau doure, pranis, eeles rosted with lamprie, a leech, called the white leech, flourished with hawthorn leaves and red hawes; a marchpane garnished with diverse figures of angels, among which was set an image of St. Barnabas, holding this poesie:

Il est ecrit,	It is Heaven's decree,
Pur voir et eit,	As all present may see,
Per mariage pure	That this marriage of peace
C'est guere ne dure.	Will make the wars cease.

"And, lastly, a devise of a tiger looking in a mirror, and a man sitting on horse-backe, holding in his arms a tiger's whelpe, with this poesie:

Per force, sans resoun, ie ay prise ceste best.
By force, without noise, I have taken this beast.

and with his own hand making a countenance of throwing of mirrors at the great tiger, with this poesie:

Gile che mirrour	The force of this mirror
Ma feste destour.	Subdues beasts of terror.

"Thus with all honour was finished the solemn coronation, after which the queene sojourned in the palace of Westminster till Palme Sundaie following; and on the morrow she tooke her journie towards Windsor, where the king and she held their Easter."

Henry VI.

Henry VI. was crowned at Westminster, Nov. 6th, 1429, being then only in the ninth year of his age. The coronation feast was celebrated at Westminster with great splendour; but we shall only notice a few of the dishes and devices. In the first course, Fabian

tells us there were, among other royal viands, "Bore hedes in castellys of gold and enarmed," "Custard royall, with a lyopard of golde syttyng therein, and holding a floure de lyce." The pageant for this course was, "A sotyltie of Seynt Edwarde and Seynt Lowys armed, and upon eyther his cote armoure, holdyng atwene them a figure lyke unto Kynge Henry, standynge also in his cote armoure, and a scripture passynge from them both, sayinge,—'Beholde II perfyght kynges under one cote armoure,' and under the fete of the said seyntes was wryten this balade:

Holy seyntes, Edward and Seynt Lowyce,
Concerve this braunche born of your precious bloode,
Lyne among Cristen, most soveraygne of price:
Inherytour of the flour de lyce so gode:
This sixt Henry to reygne and to be wyse,
God graunte he may, to be your mode,
And that he may resemble your knyghthode and vertue.
Praye ye hertely unto our Lord Jhesu."

The most remarkable dishes in the second course were, "Gely, party wryten and notyd with *Te Deum Laudamus*, a whyte leche plantyd with a rede antelop, a crowne about his necke with a chayne of golde." The device, or "sotyltie," was, "An emperoure and a kynge, arayed in mantellys of garters, which figured Sygysmounde the emperoure, and Henry V., and a fygure lyke unto Kynge Henry the VI. knelynge to fore theym, with this balade takkyd by hym:

Agayn, myscreauntes, the emperour Sygysmunde
Hath shewyd his myght, which is imperyall.
And Henry the V. a nobile knyghte was founde
For Cristes cause in actes marcyall,
Cheryshed the churche, to Lollers gave a fall,
Gyvynge example to kynges that succede,
And to theyr braunche here in especiall,
While he doth reygne to love good and drede."

In the third course we need only notice one dish, "A bake mete, lyke shylde, quarteryd red and whyte, sette with losynges gilt and floures of borage." This

course also had a "sotyltie," *viz.*, "Our Ladye syttynge with her childe in her lappe, and she holdyng a crowne in her hande. Seynt George and Seynt Denys knelynge on eyther syde, presentyd to her Kyng Henryes fygure, berynge in hand this balade, as followeth:

O blessyd Lady, Cristes moder dere,
And thou, Seynt George, that called art her knyght,
Holy Seynt Denys, O master most entere,
The sixt Henry, here present in your sight,
Shedyth of your grace, on hym your heavenly lyght.
His tender youth with vertue doth anaunce,
Borne by descent, and by tytle of ryght,
Justly to reygne in England and in Fraunce.

"And thus," says Fabian, "this solempne coronacyon with all honoure and joy fynyshed."

On the 17th of December, 1431, Henry VI. was crowned at Paris, with the ceremonies usual at the coronation of French kings; he had the crown and sceptre of England borne before him, and wore those of France in the procession.

Margaret of Anjou, queen of Henry VI., was crowned on the 20th of May, 1445, at Westminster. She was received previously into London with great splendour. "The city," says Stowe, "was then beautified with pageants of divers histories, and other showes of welcome, marvellous, costly, and sumptuous. At the bridge foote, toward Southwark, a pageant of Peace and Plenty, with the motto, *Ingredimini et replete terram*, (Enter and replenish the earth,) and certaine verses in English. Noe's ship upon bridge, *Jam non amplius irascar super terram*, (I will no longer pour my fury over the earth,) and certaine verses in English. At the great conduit in Cheape, of the five wise and the five foolish virgins, verses in English. At the crosse in Cheape, of the heavenly Jerusalem, verses. At Paul's Gate, of the generall resurrection and judgement, with verses accordingly, all made by John Lydgate."

Edward IV.

This monarch had his title confirmed by the forms of a popular election. Immediately after his victory over Henry VI., he came to London, and returned thanks to God at St. Paul's church. He was then conducted in solemn procession to Westminster, and placed on the King's Bench, in the Hall, which was filled with people. His claim to the throne was stated to be twofold,—first, as son to Richard, duke of York, the rightful inheritor of the realm; secondly, by authority of parliament, and forfeiture committed by King Henry. It was then demanded of the commons whether they would accept this prince to be their sovereign; to which all assented. He was crowned by Archbishop Bouchier, June 29th, 1461.

Lady Elizabeth Gray was crowned as Edward's queen by the same archbishop, May 26th, 1465. In her previous procession through London, she rode in a horse-litter, escorted by a great number of knights.

Edward V.

Preparations were made for the coronation of Edward V., but the barons and commons refused to accept any of the late king's sons as their sovereign, and tendered the crown to Richard, duke of Gloucester, who accepted it with affected reluctance.

Richard III.

Richard III. and his queen, Anne, daughter to the earl of Warwick, were crowned on the 5th of July, 1483, "With the selfe same provision," says Grafton, "that was appointed for the coronation of his nephew." It is exceedingly probable that this unfortunate prince bore a part in the procession, for on the coronation roll there is an entry for the charge of his dress. Seventeen knights of the Bath were created upon this occasion,

Water Procession from Westminster to the Tower.

and the concourse of nobles in the ceremony was greater than usual. The whole scene is described at great length by Hall, but the following particulars are alone worthy of notice. The king and queen received the sacrament from the hands of the cardinal archbishop of Canterbury, and one host, or consecrated wafer, was divided between them. The peeresses in attendance on the queen were very numerous, and no less than three duchesses of Norfolk were present. The coronation feast was celebrated with great pomp. Holinshed says, "About foure of the clocke, the king and queene entered the hall, and the king sate in the middle, and the queene on the left hand of the table, and on everie side of her stood a countesse, holding a cloth of pleasance when she list to drinke."

Henry VII.

Henry VII. was crowned October 30th, 1485, and his queen, Elizabeth, October 30th, 1487. The latter was remarkable for the procession by water from the palace of Greenwich to the Tower, instead of from Westminster, as was usual; but no other alteration was made in the order of this aquatic spectacle. The queen was escorted by the lord mayor, sheriffs, and the heads of the different companies in their state barges, richly ornamented with silken pennons and streamers, and also with the banners of the different trades, on which their arms were embroidered in gold. One of these barges, called the bachelors' barge, contained an extraordinary pageant, an enormous red dragon which spouted streams of fire into the Thames. The yeomen of the guard, and the royal musicians, were brought up the river in open boats, and the flourish of the trumpets, clarions, and other instruments, when the queen embarked at Greenwich, might be heard at London Bridge. The banks of the river were thronged with multitudes of gratified spectators, and the crews

of the numerous foreign vessels which Henry's patronage of commerce had brought into the Thames expressed their admiration of the splendid spectacle by tumultuous shouts of applause. When the queen rode through the city on the following day, choirs of children dressed as angels were stationed in different places, who sang hymns and songs as she passed by. After the coronation an unfortunate accident occurred; the rabble scrambled for the cloth on which the queen walked from the Hall to the Abbey, and in the crush several persons were trodden to death.

Henry VIII.

Henry VIII. was extremely fond of pageantry, and he was particularly anxious about the ceremonials of his coronation. The Londoners seconded his desires, and when, after having created twenty-four knights of the Bath, he rode through London from the Tower, June 22, 1509, the streets were hung with tapestry and cloth of arras, and a great part of the south side of Cheap and part of Cornhill were hung with cloth of gold. The several companies and civic dignitaries lined the streets, and Hall tells us, "The goldsmiths' stalls unto the end of the Old Change, being replenished with virgins in white, with branches of white wax; the priestes and clearkes in rich copes, with crosses and censers of silver, censing his grace and the queene also as they passed. His grace wore in his uppermost apparell, a robe of crimsin velvet, furred with ermins, his jacket or coat of raised gold, the placard imbrodered with diamonds, rubies, emerauds, great pearles, and other rich stones, a great bauderike about his neck of great balasses. The trapper of his horse damaske gold, with a deepe purple of ermins. His knights and esquires for his bodie in crimsin velvet; and all the gentlemen with other of his chappell, and all his officers and houshold servants

were apparelled in scarlet. The Queene Katherine was sitting in hir litter, borne by two white palfries, the litter covered and richlie apparelled, and the palfries trapped in white cloth of gold; hir person apparelled in white satin imbroidered, hir haire hanging downe to hir backe, beautifull and goodlie to behold, and on hir head a coronall set with manie rich orient stones."

The coronation was celebrated with brilliant "justs and turneies," which the king and queen witnessed from "a faire house covered with tapestrie." The pageants exhibited are thus described by Hall. "In the palace was made a curious founteine, and over it a castell, on the top thereof a great crowne imperiall, all the imbatelling with roses and pomegranats gilded. Under and about the said castell, a curious vine, the leives and grapes thereof gilded with fine gold, the walles of the same castell coloured white and green losengis, and in everie losing, either a rose or a pomegranat, and a sheafe of arrowes, or else K and H gilded with fine gold, with certeine arches and turrets gilded to support the said castell. And the targets of the arms of the defendants, appointed for the said justs, thereupon sumptuously set. And out at several places of the said castell, as well on the daie of the coronation, as on the daies of the said justs and turneies, out of the mouths of certeine beasts or gargels did run red, white, and claret wine. The enterprisers of the said justs were, Thomas Lord Howard, heire apparant to to the earle of Surrie; Sir Edward Howard, admiral, his brother; the Lord Richard, brother to Marquis Dorset; Sir Edmund Howard, Sir Thomas Knevet, and Charles Brandon, Esquire."

After a flourish of trumpets a castle was brought in, supported or drawn by men, containing a lady habited as Pallas, "bearing a shield of christall." This pageant was brought before the king, to whom Palla[illegible]

presented the knights dependant as her scholars, and requested that his majesty would permit them to defend the lists against all comers, which request was readily granted.

Another band of horsemen now entered, escorting eight knights, "armed at all points, with shields of their owne armes, with rich plumes, and other devises on their head-pieces, their bases and trappers of tissue, cloth of gold, silver and velvet." These were presented to the queen by a gentleman who declared that they were come "to doo feats of armes for the love of ladies," and besought her "to license these knights to prove themselves against Dame Pallas' scholars." The justs then commenced, and were continued until night, but it was not decided to which party the prize of victory belonged.

On the second day a curious pageant was exhibited by the queen's knights. When they entered the lists, there came after them "a number of hornes blowne by men apparelled in greene cloth, with caps and hosen of like sute like foresters, or keepers, and a pageant made like a parke, paled with pales of white and greene, wherein were certeine fallow deare, and in the same parke curious trees made by craft, with bushes, fernes, and other things in like wise wrought, goodlie to behold. The which parke or devise being brought before the queene, had certeine gates thereof opened, the deare ran out thereof into the palace, the greie-hounds were let slip and killed the deare, the which deare so killed, were presented to the queene and the ladies by the foresaid knights."

These knights now proclaimed themselves servants of Diana, who had heard accidentally while hunting that the scholars of Dame Pallas were in these parts, with whom they were anxious to prove their valour in a combat to the utterance. The king suspected that there was some grudge between the parties, and refused

his consent, but he awarded that "they should tourneie together, giving but some certaine strokes, which done they departed, and so these justs brake up, and the prises given to everie man after his deserts."

The coronation of Lady Anne Boleyn, June 1, 1533, was equally splendid; the most remarkable portions of it were the pageants erected to honour her procession through the city. In Fenchurch-street, children in the habits of foreign merchants, welcomed the queen to the city with addresses in French and English. In Grace-church street was a pageant representing Mount Parnassus and the fountain of Helicon, which fountain, with more regard to splendour than classic propriety, poured forth streams of Rhenish wine. On the top of the hill sat Apollo with the Muses round him, playing on appropriate instruments, and at the feet of each muse were epigrams in golden letters, in which every Muse "according to her propertie praised the queene."

In Leadenhall-street there was "a goodlie pageant with a type and a heavenlie rose, and under the type was a roote of gold, set on a little mounteine, environed with white roses and red; out of the type came downe a falcon all white and sat upon the roote, and incontinent came downe an angell with great melodie, and set a close crowne of gold on the falcon's head." Saint Anne and her family were represented in the same pageant, and one of the children made an oration to the queen. The three Graces sat on the Conduit in Cheap, which ran with wine. Pallas, Juno, and Venus, accompanied by the god Mercury, were rather inappropriately intermingled with the civic authorities; and when the recorder presented the queen with a thousand marks of gold, Mercury, in the name of the goddesses, gave her a ball of gold, divided into three, "signifieing the three giftes, which the three goddesses gave to hir, that is to saie, wisedome, riches, and felicities." The four cardinal virtues having been b[illegible]

nished from the city, took their stand upon four turrets erected over the conduit in Fleet-street, just outside Fleet-street. The melodious music of the ladies who represented the virtues "seemed to be an heavenlie noise, and was muchre garded and praised, and beside this the said conduit ran wine, claret and red, all the afternoon." The ceremony of the coronation and subsequent feast, need not be described. "On Mondaie were the justs of the tilt, before the king's gate, where the maior and his brethren had a goodlie standing; but there were verie few speares broke, by reason the horsses would not cope."

Edward VI.

Edward VI. was crowned February 20th, 1546. "He rode through London into Westminster," says Holinshed, "with as great roialtie as might be, the streets being hung, and pageants in divers places erected, to testifie the good willes of the citizens . . . As he passed on the south part of Paule's churchyard, an Argosine came from the battlements of Paule's church upon a cable, being made fast to an anchor by the deane's gate, lieing on his breast, aiding himselfe neither with hand nor foot, and after ascended to the middest of the cable, where he tumbled and plaied manie prettie toies, whereat the king and the nobles had good pastime." Upon this, Holinshed quaintly remarks in the margin, "Paul's steeple laie at anchor." We have already noticed the remarkable changes made in the ceremonial for this prince's coronation by the lord protector, the duke of Somerset.

At this coronation, when the three swords, for the three kingdoms, were brought to be carried before him, the king observed, that there was yet one wanting, and called for the Bible. "That," said he, "is the sword of the spirit, and ought in all right to govern us, who use these for the people's safety, by God's appoint-

ment. Without that sword we are nothing: we can do nothing. From that we are what we are this day . . . we receive whatsoever it is that we at this present do assume. Under that we ought to live, to fight, to govern the people, and to perform all our affairs. From that alone we obtain all power, virtue, grace, salvation, and whatsoever we have of divine strength." Child as he was, so well had he been trained, and so excellent was his moral and intellectual nature, that he was capable of thus thinking and thus expressing himself. One, who was about his person, says of him, "If ye knew the towardness of that young prince, your hearts would melt to hear him named: . . . the beautifullest creature that liveth under the sun; the wittiest, the most amiable, . . . and the gentlest thing of all the world." "No poor," says Fuller, "passeth by him without praising him, though none praising him to his full deserts."

Queen Mary.

Mary, the first female sovereign of this realm, was crowned on the 1st of October, 1553, by Stephen Gardiner, bishop of Winchester, the archbishops of York and Canterbury being then prisoners in the Tower. On the last day of September she went in state from the Tower to Westminster in an open chariot, drawn by six horses, covered with cloth of tissue. Holinshed says of her dress, "she sate in a gowne of purple velvet, furred with powdered ermines, having on hir head a kall of cloth of tinsell, beesett with pearle and stone, and above the same upon hir head, a round circlet of gold beesett so richlie with precious stones that the value thereof was inestimable, the same kall and circle being so massie and ponderous, that she was faine to beare up hir head with hir hand, and the canopie was borne over her chariot." In a second chariot came the Princess Elizabeth, and the Lady Anne of Cleves; the

ladies in waiting rode upon horses covered with trappings of crimson velvet and satin. Three pageants were erected in Fenchurch-street by the Genoese, Easterling, and Florentine merchants. That of the Florentines attracted most notice; it was a lofty tower, on the top of which were four pictures, and in the middle the figure of an angel; a trumpeter was concealed within the pageant, and whenever he sounded, the angel appeared to lift the trumpet to its mouth "to the great marvelling of manie ignorant people."

Among the city pageants, the most remarkable was that of St. Paul's cathedral, thus described by Holinshed:—"There was one Peter, a Dutchman, that stood on the weathercock of Paule's steeple, holding a streamer in his hand of five yards long, and waiving thereof, stood sometimes on the one foot and shooke the other, and then kneeled on his knees, to the great marvell of all people. He had made two scaffolds under him, one about the crosse, having torches and streamers set on it, and another over the ball of the crosse, likewise set with streamers and torches, which could not burn, the wind was so great. The said Peter had sixteen pounds, thirteene shillings, four pense for his costes, and paines, and all his stuffe."

The conduits ran with wine, and when the civic authorities received the queen at Cheape, the chamberlain presented her with a purse of tissue containing a thousand marks in gold.

There were so many exceptions in the general pardon published at this coronation, that it should rather be called an act of attainder; among the persons excepted by name were the archbishops of Canterbury and York, the bishop of London, and the two chief justices of England, Sir Edward Montacute and Sir Roger Cholmondelie, with several barons, knights, and gentlemen of the law who had advocated the title of Lady Jane Gray.

ELIZABETH.

We have already described some of the circumstances attending Queen Elizabeth's procession from the Tower to Westminster, and shall only notice here some of the most remarkable pageants. A scaffold was erected near Fenchurch, on which a band of music was placed; in the midst of which stood a child "appointed to welcome the queene's majestie in the whole citie's behalf." When Elizabeth arrived opposite the scaffold, the procession halted, and the child recited the following lines:

O peerelesse sovereigne queene,
  Behold what this thy towne
Hath thee presented with
  At thy first entrance heere!
Behold, with how rich hope
  She leades thee to thy crowne!
Behold, with what two gifts
  She comforteth thy cheere!
The first is blessing toongs,
  Which manie a welcome saie!
Which praie thou maiest doo well,
  Which praise thee to the skie.
Which wish to thee long life,
  Which blesse this happie daie,
Which to thy kingdom heapes
  All that in toongs can lie.
The second is true hearts,
  Which love thee from their root,
Whose sure is triumph now,
  And ruleth all the game
Which faithfulnesse have wonne,
  And all untruth driven out,
Which skip for joy, when as
  They heare thy happie name.
Welcome therefore, O quene,
  As much as toong can tell;
Welcome to ioyous toongs,
  And hearts that will not shrinke
God thee preserve we praie
  And wish thee ever well*.

* Latin translations of the English verses, in this and the other pageants, were written on tablets, and affixed to the several scaffolds.

After the last verse, the whole assembly gave a rapturous shout of approbation, and the queen returned thanks to her subjects. In Gracechurch-street, a pageant was erected representing the royal ancestry of Elizabeth, and the union, in her person, of the rival claims of the houses of York and Lancaster, which a child explained in the following lines:

The two princes that sit
  Under one cloth of state,
The man in the red rose,
  The woman in the white:
Henrie the Seventh and
  Queene Elizabeth his mate,
By ring of marriage,
  As man and wife unite.
Both heires to both their blouds,
  To Lancaster the king,
The queene to York, in one
  The two houses did knit;
Of whome, as heire to both,
  Henrie the Eighth did spring.
In whose seate, his true heire,
  Thou, Queene Elizabeth, doost sit.
Therefore, as cruell warre
  And shead of bloud did cease
When these two houses were
  United into one.
So now that iarre shall stint,
  And quietnesse increase,
We trust, O noble queene,
  Thou wilt, because alone.

In the next pageant, on Cornhill, "was a child representing hir maiestie's person, placed in a seat of government, supported by certeine vertues which suppressed their contrarie vices under their feet." This also was expounded by a child in the following lines:

While that religion true
  Shall ignorance suppresse,
And with her weightie foot
  Breake superstition's head;
While love of subjects shall
  Rebellion distresse,

And with zeale to the prince
Insolencie downe tread,
While justice flattering toongs
And briberie can deface.
While follie and vaine glorie
To wisedome yeeld their hands,
So long shall governement
Not swarve from his right race.
But wrong decaieth still,
And right wisenesse up stands.
Now all thy subiects' hearts,
O prince of peerelesse fame,
Do trust these vertues shall
Mainteine up thy throne;
And vice be kept downe still,
The wicked put to shame,
That good with good may joy,
And naught with naught may mone.

Another pageant contained eight children who personified "the eight beatitudes expressed in the fift chapter of the Gospell of St. Mathew applied to Queen Elizabeth." At the "little conduit in Cheape," was a pageant representing Time and Truth; the former personage at first rather perplexed the queen; she asked who it was, and, being informed, jocularly replied, "Time! and time hath brought me hither." Truth lowered a Bible to the queen, which was graciously received. The lines spoken by the several personages are not of sufficient merit to be quoted. In the next pageant, the queen was represented as Deborah, the heroine of Israel. Finally, Temple Bar "was dressed finelie with the two images of Gogmagog the Albion, and Corineus the Britain, two giants, big in stature, which held in their hand a table, wherein was written the effect of all the pageants which the citie before had erected."

Outside of the Bar, "one child, richlie attired as a poet," bade the queen farewell, in lines similar to those by which she had been welcomed.

During the procession, many poor women ran to the chariot and offered her nosegays, which she accepted: a

withered old crone gave her a sprig of rosemary at "Fleetbridge," which she held in her hand until she reached her palace at Westminster.

She was crowned the 25th of January, 1555, by Oglethorpe, Bishop of Carlisle, the see of Canterbury being vacant by the death of Cardinal Pole. Holinshed says, that she composed the following prayer as she went to her coronation:

O Lord Almightie and Everlasting God, I give thee most heartie thanks that thou hast beene so mercifull unto me, as to spare me to behold this ioifull daie. And I acknowledge that thou hast delt as wonderfullie, and as mercifullie with me, as thou didst with thy true and faithfull servant Daniell, thy prophet, whome thou deliveredst out of the den from the crueltie of the greedie and roaring lions. Even so was I overwhelmed, and only by thee delivered. To thee, therefore, onelie be thanks, honor, and praise, for ever. Amen.

James I.

The ceremonial for the coronation of James I. was prepared under the superintendence of that monarch, and displays many marks of the pedantry and extravagant notions of the royal prerogative, which forms so large a portion of his character. His previous distribution of honours was more lavish than usual; he created two earls, ten barons, sixty-two knights of the Bath, and conferred the honour of knighthood on about four hundred gentlemen. His coronation was celebrated July 25, 1603, the ceremonies of crowning and anointing being performed by John Whitgift, archbishop of Canterbury. There was no procession from the Tower to Westminster, in consequence of the plague which then raged in London; and for the same reason a proclamation was issued, forbidding all persons except the lord mayor, aldermen, and twelve principal citizens of London, to attend the ceremony, for fear of spreading the infection.

An anonymous writer, in the reign of Charles I.,

insinuates that advantage was taken of the thin attendance on this occasion to introduce some novelties into the form derogatory to the rights of the English people, and even hints that the plague was a mere pretext to keep away those who might have exposed the alterations. But this appears very improbable, because the pestilence was so alarming that the king and court removed to Winchester the morning after the coronation.

Charles I.

The coronation of Charles I. was delayed until the 5th of February, 1626, in consequence of the plague, which then reigned in London. Previous to the ceremony a commission was issued to Archbishop Abbot, and some other prelates, of whom Laud was the principal, empowering them to make such alterations in the ritual as might render it more in accordance with the rules of the Church of England. This circumstance induced the puritans subsequently to charge Laud with the alterations which had been really made in the time of James I. The principal novelty was the introduction of the following clause in one of the prayers: "Let him obtain favour for thy people, like Aaron in the tabernacle, Elisha in the waters, Zacharias in the temple. Give him Peter's key of discipline and Paul's doctrine." This had been omitted by the Roman Catholics since the reign of Henry, because it seemed to intimate that English kings possessed more ecclesiastical jurisdiction than the popes allowed, and for the same reason its revival was offensive to the puritans. Some superstitious people regarded it as an evil omen that the king on this occasion wore a white dress, contrary to the custom of his predecessors, who generally used purple robes.

In the year 1633, Charles went to be crowned king of Scotland at Edinburgh. He was received with great

splendour, and several pageants were prepared to honour his reception. The most singular was a triumphal arch, under which a mountain was raised in the form of a theatre, upon which sat a nymph, representing the Genius of the city of Edinburgh. "Shee was attired in a sea-greene velvet mantle, her sleeves and under roabe of blew tissue, with blew buskins on her feete, about her necke shee wore a chaine of diamonds, the dressing of her head represented a castle with turrets, her locks dangled upon her shoulders." She was attended by Religion, "all in white taffeta, with a blew mantle seeded with starres, and a crowne of stones on her head, to shew from whence she is," leaning upon a shield, and trampling beneath her feet Superstition, represented as a blind old woman, covered with rags. On the left hand stood Justice, in "a red damaske mantle," trampling upon Oppression, represented as "a person of fierce aspecte, in armes, but broken all and scattered."

When the king drew near, the mountain appeared to move, and the nymph addressed a long speech to the king, of which it will be sufficient to quote the first sentence: "Sir, If Nature could suffer rocks to move, and abandon their natural places, this town, founded on the strength of rocks, (now by all cheering rays of your majesty's presence taking not only motion but life,) had with her castle, temples, and houses moved towards you, and besought you to acknowledge her yours."

Another pageant exhibited the principal deities of the Heathen Mythology, and also Endymion "apparelled like a shepheard in a long coat of crimson velvet comming over his knee." All of these recited addresses in verse to the king, remarkable for nothing but their fulsome adulation and utter absurdity.

On Tuesday, June 18th, the king was crowned by Spotswood, archbishop of St. Andrews; we have already

noticed the most remarkable parts of the ritual used on the occasion.

Charles II.

After the death of his father, Charles II. having been invited to Scotland by the Presbyterians, was crowned at Scone, January 1, 1651. On this occasion a most extraordinary sermon was preached by "Master Robert Dowglas, minister at Edinburgh, moderator of the general assembly, from II Kings xi. verses 12—17." The preacher delivered a fierce philippic against the young king's father and mother, the latter of whom he compared to the wicked Athaliah, neither did he spare the memory of James I., roundly asserting that "his setting up bishops and bringing in ceremonies" was the cause of the evils which distracted the land.

After the sermon, the king swore to observe the laws, and also the solemn league and covenant. The crown was placed upon his head by the earl of Argyle, and the rest of the regalia delivered by other noblemen, with appropriate addresses.

When the ceremony was concluded "the minister spoke to him a word of exhortation," that is to say, a long oration scarcely less offensive than the sermon.

James II.

Although the religion of James was very displeasing to the majority of his subjects, his coronation, April 23, 1685, was celebrated with so much splendour, that it rendered him for a considerable time popular in London. The most remarkable anecdote connected with the solemnity is, that on the king's return from the Abbey, the crown tottered upon his head, and would have fallen off, had not the Honourable Henry Sidney, brother to Algernon Sidney, who had been put to death in the preceding reign, chiefly by the influence of James, supported it, saying, "This is not the first time our family have supported the crown."

William and Mary.

For the first time in England both the king and the queen were crowned as sovereigns, and the oath of abjuration, or declaration against popery, was administered before the coronation oath. The ceremonial was very stately and cold; it took place on the 11th of April, 1689, the bishop of London officiating instead of the archbishop of Canterbury (Sancroft,) who scrupled to place the crown upon the head of sovereigns who claimed it by a parliamentary title, and not by hereditary descent, and what he called divine right.

Anne.

Anne was crowned April 23, 1702; her husband, Prince George of Denmark, was present, but took no prominent part in the ceremony. The queen gave the kiss of peace to the archbishop and the other prelates; but when the temporal peers did their homage, they only seemingly kissed her majesty's left cheek. As parliament was sitting, galleries were provided for members of the House of Commons, both in the Hall and the Abbey, and a sumptuous dinner was prepared for them in the Exchequer Chamber. The illuminations and bonfires in the evening, were more general than on former occasions, a circumstance which gave great offence to the friends of the late monarch, William III. It was remarked that the queen received her husband's homage exactly in the same form that she did that of the English nobility; and it was said that this was done designedly, to show that she had no intention of conferring upon him the crown matrimonial.

George I.

George I. was crowned at Westminster, October 20, 1714, with the usual solemnities; the earl of Oxford and Lord Bolingbroke assisted at the ceremony, and

endeavoured, by an outward show of enthusiastic loyalty, to remove the suspicions that had been formed of their attachment to the Pretender. The king did not understand English, and few of those around him could speak German, so that the ceremonies had to be explained to his majesty in such Latin as those near him could command; this necessarily caused some interruptions in the service, and gave rise to the popular jest, that much *bad language* had passed between the king and his ministers, on the day of the coronation.

George II.

George II. and Queen Caroline were crowned October 11, 1727, with the usual solemnities, but nothing occurred to give any variety or interest to the scene. The king manifestly was weary of the long and tedious forms, and he retired very early from the coronation feast, which was less splendid than usual.

George III.

George III. and Queen Charlotte were crowned the 22d of September, 1761.

The following letter from a gentleman in London, (Bonnell Thornton), to his friend in the country, contains the most graphic description that has appeared of the coronation.

"As the friendship of Mr. Rolles, who had procured me a pass ticket, as they call it, enabled me to be present both in the Hall and the Abbey; and as I had a fine view of the procession out of doors, from a one-pair of stairs room, which your neighbour, Sir Edward, had hired at the small price of one hundred guineas, on purpose to oblige his acquaintance, I will endeavour to give you as minute an account as I can of all the particulars omitted in the public papers.

"First then, conceive to yourself the fronts of the

houses in all the streets, that could command the least point of view, lined with scaffolding, like so many galleries or boxes, raised one above another to the very roofs. These were covered with carpets and cloths of different colours, which presented a pleasant variety to the eye; and if you consider the brilliant appearance of the spectators who were seated in them (many being richly dressed), you will easily imagine that this was no indifferent part of the show. The mob underneath made a pretty contrast to the rest of the company. Add to this, that though we had nothing but wet and cloudy weather for some time before, the day cleared up, and the sun shone auspiciously, as it were, in compliment of the grand festival. Had it rained, half the spectators were so exalted, that they could not have seen the ceremony, as a temporary roof put over the platform, on account of the uncertainty of the weather, was exceeding low. This roof was covered with a kind of sail-cloth; which, on orders being given to roll it up, an honest jack-tar climbed up to the top, and stripped it off in a minute or two; whereas the persons appointed for that service might have been an hour about it. This gave us not only a more extensive view, but let the light in upon every part of the procession.

"I should tell you, that a rank of foot soldiers were placed on each side within the platform; which was an encroachment on the spectators; for at the last coronation I am informed they stood below it; and it was not a little surprising to see the officers familiarly conversing and walking arm in arm with many of them, till we were let into the secret, that they were gentlemen, who had put on the dresses of common soldiers, for what purpose I need not mention.

"On the outside were stationed, at proper distances, several parties of horse-guards, whose horses somewhat incommoded the people, that pressed incessantly upon them, by their prancing and capering; though luckily

I do not hear of any great mischief being done. I must confess, it gave me pain to see the soldiers, both horse and foot, obliged most unmercifully to belabour the heads of the mob with their broad sword, bayonets, and muskets; but it was not unpleasant to observe several tipping the horse soldiers, slily from time to time, (some with halfpence, and some with silver, as they could muster up the cash) to let them pass between the horses to get nearer the platform; after which these unconscionable gentry drove them back again.

"As soon as it was day-break (for I chose to go to my place over night), we were diverted with seeing the coaches and chairs of the nobility and gentry passing along with much ado; and several persons, very richly drest, were obliged to quit their equipages, and be escorted by the soldiers through the mob to their respective places. Several carriages, I am told, received great damage. Mr. Jennings, whom you know, had his chariot broke to pieces, but providentially, neither he nor Mrs. Jennings, who were in it, received any hurt.

"My pass-ticket would have been of no service if I had not prevailed upon one of the guards, by the irresistible argument of half-a-crown, to make way for me through the mob to the hall gate, where I got admittance just as their majesties were seated at the upper end, under magnificent canopies.

"There seemed to be no small confusion in marshalling the ranks, which is not to be wondered at, considering the length of the cavalcade, and the numbers that were to walk. At length, however, everything was regularly adjusted, and the procession began to quit the hall between eleven and twelve. The platform leading to the west door of the Abbey, was covered with blue cloth for the train to walk on; but there seemed to be a defect in not covering the upright posts that supported

the awning, as it is called, which looked mean and naked, without that or some other coloured cloth. The nobility walked two by two. Being willing to see the procession pass along the platform through the streets, I hastened from the Hall, and by the assistance of a soldier, made my way to my former station at the corner of Bridge-street, where the windows commanded a double view at the turning. I shall not attempt to describe the splendour and magnificence of the whole; and words must fall short of that innate joy and satisfaction which the spectators felt and expressed, especially as their majesties passed by; on whose countenance a dignity suited to their station, tempered with the most amiable complacency, was sensibly impressed. It was observable, that as their majesties and the nobility passed the corner which commanded a prospect of Westminster-bridge, they stopt short, and turned back to look at the people, whose appearance, as they all had their hats off, and were thickly planted on the ground, which rose gradually, I can compare to nothing but a pavement of heads and faces.

"I cannot but lament that I was not near enough to observe their majesties performing the most serious and solemn acts of devotion; but I am told, that the reverent attention which both paid, when (after having made their second oblations) the next ceremony was their receiving the holy communion, it brought to the mind of every one near them, the proper recollection of the consecrated place in which they were.

"An hour lost in the morning is not so easily recovered. This was the case in the present instance; for, to whatever causes it might be owing, the procession most assuredly set off too late: besides, according to what Harry observed, there were such long pauses between some of the ceremonies in the Abbey, as plainly showed all the actors were not perfect in their parts. However it be, it is impossible to conceive the

chagrin and disappointment, which the late return of the procession occasioned; it being so late, indeed, that the spectators, even in the open air, had but a very dim and gloomy view of it, while, to those who had sat patiently in Westminster Hall, waiting its return for six hours, scarce a glimpse of it appeared, as the branches were not lighted till just upon his majesty's entrance. I had flattered myself that a new scene of splendid grandeur would have been presented to us in the return of the procession from the reflection of the lights, &c., and had therefore posted back to the Hall with all possible expedition: but I was greatly disappointed. The whole was confusion, irregularity, and disorder.

"However we were afterwards amply recompensed for this partial eclipse, by the bright picture which the lighting of the chandeliers presented to us. Conceive to yourself, if you can conceive what I own I am at a loss to describe, so magnificent a building as that of Westminster Hall, lighted up with near three thousand wax candles in most splendid branches, our crowned heads, and almost the whole nobility, with the prime of our gentry, most superbly arrayed and adorned with a profusion of the most brilliant jewels, the galleries on every side crowded with company, for the most part elegantly and richly dressed;——but to conceive it in all its lustre, I am conscious that it is absolutely necessary to have been present. To proceed in my narration.——Their majesties' table was served with three courses, at the first of which Earl Talbot, as steward of his majesty's household, rode up from the hall-gate to the steps leading to where their majesties sat; and on his returning the spectators were presented with an unexpected sight, in his lordship backing his horse, that he might keep his face still towards the king. A loud clapping and huzzaing consequently ensued.

"After the first course, and before the second, the

king's champion, Mr. Dymocke*, who enjoys that office as being lord of the manor of Scrivelsby, in Lincolnshire, entered the hall, completely armed, in one of his majesty's best suits of white armour, mounted on a fine white horse, the same his late majesty rode at the battle of Dettingen.

"You cannot expect that I should give you a bill of fare, or enumerate the dishes that were provided and sent from the adjacent temporary kitchens, erected in Cotton Garden for this purpose. No less than sixty haunches of venison, with a surprising quantity of all sorts of game, were laid in for this grand feast. The king's table was covered with 120 dishes at three several times, served up by his majesty's band of pensioners; but what chiefly atttacted our eyes, was their majesties' dessert, in which the confectioner had lavished all his ingenuity in rock-work and emblematical figures. The other desserts were no less admirable for their expressive devices. But I must not forget to tell you, that when the company came to be seated, the poor knights of the Bath had been overlooked, and no table provided for them. An airy apology, however, was served up to them instead of a substantial dinner: but the two junior knights, in order to preserve their rank of precedency to their successors, were placed at the head of the judges' table above all the learned brethren of the coif. The peers were placed on the outermost side of the tables, and the peeresses within, nearest to the walls. You cannot suppose that there was the greatest order imaginable observed during the dinner, but must conclude, that some of the company were as eager and impatient to satisfy the craving of their appetites, as any of your country squires at a race or assize ordinary.

"It was pleasant to see the various stratagems made use of by the company in the galleries to come in for

* "His motto is Pro Rege Dimico."

a snack of the good things below. The ladies clubbed their handkerchiefs to be tied together to draw up a chicken, or bottle of wine. Some had been so provident as to bring baskets with them, which were let down, like the prisoners' boxes at Ludgate or the Gate-house, with a *Pray remember the poor.*

"You will think it high time that I should bring this long letter to a conclusion. Let it suffice then to acquaint you, that their majesties returned to St. James's a little after ten o'clock at night; but they were pleased to give time for the peeresses to go first, that they might not be incommoded by the pressure of the mob to see their majesties. After the nobility were departed, the hall doors were thrown open according to custom, when the people immediately cleared it of all the moveables, such as the victuals, cloths, plates, dishes, &c., and, in short, everything that could stick to their fingers.

"I need not tell you, that several coronation medals, in silver, were thrown among the populace, at the return of the procession. One of them was pitched into Mrs. Dixon's lap, as she sat upon a scaffold in Palace-yard. Some of gold were also thrown among the peeresses in the Abbey, just after the king was crowned; but they thought it below their dignity to stoop to pick them up.

"Our friend Harry, who was upon the scaffold, at the return of the procession, closed in with the rear; at the expense of half a guinea was admitted into the Hall; got brimful of his majesty's claret; and in the universal plunder, brought off the glass her majesty drank in, which is placed in the beaufet as a valuable curiosity.

"I should not forget telling you that I am well assured the king's crown weighs almost three pounds and a half, and that the great diamond in it fell out in returning to Westminster Hall, but was immediately found and restored."

In the *Gentleman's Magazine* for 1764, p. 28, is an extract from a letter addressed to the duke of Devonshire, which contains the following singular anecdote:—"It is publicly said, too, that the Young Pretender himself came from Flanders to see the coronation, that he was in Westminster Hall during the coronation, and in town two or three days before and after it, under the name of Mr. Brown; and being asked by a gentleman who knew him abroad, how he durst venture hither, his answer was, that he was very safe." This relation receives additional strength from a part of a letter written by David Hume, in 1773, which is as follows:—"But what will surprise you more, Lord Marshal, a few days after the coronation of the present king, told me that he believed the Young Pretender was at that time in London, or, at least, had been so very lately, and had come over to see the show of the coronation, and had actually seen it. I asked my lord the reason for this strange fact. 'Why,' says he, 'a gentleman told me so, who saw him there, and whispered in his ear—'Your royal highness is the last of all mortals whom I should expect to see here.' 'It was curiosity that led me,' said the other: 'but I assure,' added he, 'that the person who is the cause of all this pomp and magnificence, is the man I envy the least!'"

It has also been reported, in addition to these evidences, that when the champion cast down his gauntlet for the last time, a white glove fell from one of the spectators, who was in an elevated situation; and that on its being handed to the champion, he demanded 'Who was his fair foe?' supposing that some lady had accidentally dropped it. As soon as this story became public, it was instantly connected with the Young Chevalier, and the glove was said to have been thrown by him, who was present in female attire. That the latter might have been the case, seems from the letters

already cited, to be extremely probable, but it also appeared impossible that any one should hazard so much as the casting down a gage to the king's champion would bring upon him. Such was the light to which the affair was viewed at the time, and it soon passed away entirely disbelieved.

Horace Walpole has rendered himself the most conspicuous by the levity and freedom with which he enters into a detail of some of the leading circumstances. In a letter to the Honourable Henry Seymour Conway, he says,—"The coronation is over, 'tis even a more gorgeous sight than I imagined; I saw the procession and the Hall, but the return was in the dark. In the morning they had forgot the sword of state, the chairs for the king and queen, and their canopies. They used the lord mayor's sword for the first, and made the last in the Hall; so they did not set forth till noon, and then, by a childish compliment to the king, reserved the illumination of the Hall till his entry, by which means, they arrived like a funeral, nothing being discernible but the plumes of the knights of the Bath, which seemed the hearse. Of all the incidents of the day, the most diverting was what happened to the queen. She had a retiring-chamber, with *all* conveniences, prepared behind the altar. She went thither: in the most convenient—what found she but the duke of Newcastle."

In another letter, he says of the queen, that she was much pleased with the opera a few nights afterwards, and declared she would go once a week; and he observes, that the crowds at the opera and play, whenever the royal pair went there, were greater than he ever remembered. According to Walpole's account, "Some of the peeresses were dressed over night, slept in armchairs, and were waked if they tumbled their headdresses. I carried my Lady Townshend, Lady Hertford, Lady Anne Conolly, my Lady Hervey, and Mrs. Clive,

to my deputy's house, at the gate of Westminster Hall. My Lady Townshend said she should be very glad to see a coronation, as she never had seen one. 'Why,' said I, 'madam, you walked in the last.' 'Yes, child,' said she, 'but I saw nothing of it: I only looked to see who looked at me.'"

It has been already mentioned, that Earl Talbot brought up the first course. In Horace Walpole's letters to Mr. Montague, he says, "The earl piqued himself on backing his horse down the Hall, and not turning its rump towards the king; but he had taken such pains to dress it to that duty, that it entered backwards, and at his retreat the spectators clapped,—a terrible indecorum, but suitable to such Bartholomew-fair doings. He had twenty *demelés*, but came out of none creditably. He had taken away the table of the knights of the Bath, and was forced to admit two in their old place, and dine the others in the Court of Requests. Sir William Stanhope said, 'We are ill treated, for *some of us* are gentlemen.' Beckford told the earl it was hard to refuse a table to the city of London, whom it would cost ten thousand pounds to banquet the king, and that his lordship would repent it if they had not a table in the Hall; upon which they had one. To the barons of the Cinque Ports, who made the same complaint, he said, 'If you come to me as lord steward, I tell you it is impossible; if as Lord Talbot, I am a match for any of you.'"

In a subsequent letter, he says, "The multitudes, balconies, guards, and processions, made Palace-yard the liveliest spectacle in the word. The Hall was the most glorious. The blaze of lights, the richness and variety of habits, the ceremonial, the benches of peers and peeresses, frequent and full, was as awful as a pageant can be; and yet, for the king's sake and my own, I never wish to see another; nor am I impatient to have my Lord Effingham's promise fulfilled. The

king complained that so few precedents were kept for their proceedings. Lord Effingham owned the earl marshal's office had been strangely neglected; but he had taken such care for the future, that *the next coronation* would be regulated in the most exact manner imaginable."

To the countess of Aylesbury he writes in a still more pleasant strain. "My heraldry was much more offended at the coronation with the ladies that did walk than with those that walked out of their place; yet I was not so *perilously* angry as my Lady Cowper, who refused to set on foot with my Lady M——; and when she was at last obliged to associate with her, she set out on a round trot, as if she designed to prove the antiquity of her family by marching as lustily as a maid of honour of Queen Gwinevir. It was in truth a brave sight. The sea of heads in Palace-yard, the guards, horse and foot, the scaffolds, balconies, and procession, exceeded imagination. The Hall, when once illuminated, was noble, but they suffered the whole parade of it to return into it in the dark, that his majesty might be surprised with the quickness with which the sconces catched fire. The champion acted well; the other paladins had neither the grace nor alertness of Rinaldo; Lord Effingham and the duke of Bedford were but untoward knights-errant, and Lord Talbot had not much more dignity than the figure of General Monk in the Abbey. The habit of peers is unbecoming to the last degree, but the peeresses made amends for all defects. Your daughter Richmond, Lady Kildare, and Lady Pembroke were as handsome as the Graces. Lady Rochford, Lady Holdernesse, and Lady Lyttleton looked exceedingly well in their day; and for those of the days before, the duchess of Queensbury, Lady Westmoreland, and Lady Albemarle were surprising. Lady Harrington was noble at a distance, and so covered with diamonds, that you would have thought she had

bid somebody or other, like Falstaff, 'rob me the exchequer.' Lady Northampton was very magnificent too, and looked prettier than I have seen her of late. Lady Spencer and Lady Bolingbroke were not the worst figures there. The duchess of Ancaster marched alone after the queen with much majesty, and there were two new Scotch peeresses that pleased everybody, Lady Sutherland and Lady Dunmore. *Per contra*, were Lady P., who had put a wig on, and old E., who had scratched her's off. The Dowager E., and Lady S., with her tresses coal-black, and her hair coal-white. Well, it was all delightful, but not half so charming as its being over!"

Amongst other anecdotes connected with this important event, it has been noticed of Archbishop Secker, that he had the honour of baptizing his majesty, confirming him when prince of Wales, marrying him at St. James's, and crowning him at Westminster; besides which, he christened his present majesty, the duke of York, and some others of the royal family, a series of honourable circumstances which cannot find a parallel in the history of any other archbishop.

GEORGE IV.

The coronation of George IV., which took place on July 19, 1821, was the most splendid ever celebrated in England, and from the ceremonials used on that occasion, which were prepared with great care, we have taken the order of the processions in the preceding chapters of this work. His majesty, in the earlier part of the day, showed some symptoms of bodily weakness, and was forced to wait for assistance before descending from the platform into the Abbey. But the most remarkable circumstance connected with the coronation was the exclusion of the queen from any participation in the ceremony, and even from witnessing it, as a mere spectator. This unfortunate lady had claimed a right to

be crowned as queen consort, but the Privy Council, having heard her eloquent advocates at great length, determined that the coronation of a queen consort was wholly dependant on the pleasure of the sovereign. She presented herself, without a ticket, at the doors of the Abbey, on the day ofthe coronation, and was refused admittance. The small share of public sympathy which she received in consequence of her disappointment, is supposed to have had an injurious effect upon her health, and to have hastened her dissolution.

A special act of parliament was passed to enable the duke of Norfolk, who was a Roman Catholic, to perform the functions of earl marshal on the day of the coronation. He also, as premier peer of England, returned thanks for the sovereign when the king's health was toasted by the peers.

During the coronation feast, the king acknowledged the different services performed according to ancient usage, very graciously, save only when the cup of wine was presented by the lord mayor and citizens of London. His majesty treated these gentlemen with marked coolness, and did not acknowledge their service by any salutation.

The festivities of the day were enhanced by the ascent of a balloon, a boat-race on the Serpentine, and the pageant of two artificial elephants drawing a car, in which a female was seated, who appeared to guide the animals with a rod. In the evening there was a splendid display of rockets in Hyde Park, but the illuminations were far from being general; indeed, they were for the most part confined to the public offices. Altogether, the coronation of George IV., though the most gorgeous pageant ever exhibited in England, excited far less enthusiasm in the public generally, than that of any of his predecessors.

The account of this coronation given by Sir Walter Scott is so graphic and lively, that we think it will

gratify our readers to insert it without any abridgment.

"I refer you to the daily papers for the details of the great National Solemnity which we witnessed yesterday, and will hold my promise absolved by sending a few general remarks upon what I saw, with surprise amounting to astonishment, and which I shall never forget. It is, indeed, impossible to conceive a ceremony more august and imposing in all its parts, and more calculated to make the deepest impression both on the eye and on the feelings. The most minute attention must have been bestowed to arrange all the subordinate parts in harmony with the rest; so that, amongst so much antiquated ceremonial, imposing singular dresses, duties, and characters upon persons accustomed to move in the ordinary routine of society, nothing occurred either awkward or ludicrous which could mar the general effect of the solemnity. Considering that it is but one step from the sublime to the ridiculous, I own I consider it as surprising that the whole ceremonial of the day should have passed away without the slightest circumstance which could derange the general tone of solemn feeling which was suited to the occasion.

"You must have heard a full account of the only disagreeable event of the day. I mean the attempt of the misguided lady, who has lately furnished so many topics of discussion, to intrude herself upon a ceremonial, where, not being in her proper place, to be present in any other must have been voluntary degradation. That matter is a fire of straw which has now burnt to the very embers, and those who try to blow it into life again, will only blacken their hands and noses, like mischievous children dabbling among the ashes of a bonfire. It seems singular, that being determined to be present at all hazards, this unfortunate personage should not have procured a peer's ticket, which, I pre-

sume, would have insured her admittance. I willingly pass to pleasanter matters.

"The effect of the scene in the Abbey was beyond measure magnificent. Imagine long galleries stretched among the aisles of that venerable and august pile—those which rise behind the altar pealing back their echoes to a full and magnificent choir of music—those which occupied the sides filled even to crowding with all that Britain has of beautiful and distinguished, and the cross-gallery most appropriately occupied by the Westminster schoolboys, in their white surplices, many of whom might on that day receive impressions never to be lost during the rest of their lives. Imagine this, I say, and then add the spectacle upon the floor—the altar surrounded by the fathers of the church—the king encircled by the nobility of the land and the councillors of his throne, and by warriors, wearing the honoured marks of distinction bought by many a glorious danger—add to this, the rich spectacle of the aisles crowded with waving plumage, and coronets, and caps of honour, and the sun, which brightened and saddened as if on purpose, now beaming in full lustre on the rich and varied assemblage, and now darting a solitary ray, which catched, as it passed, the glittering folds of a banner, or the edge of a group of battle-axes or partizans, and then rested full on some fair form, 'the Cynosure of neighbouring eyes,' whose circlet of diamonds glistened under its influence. Imagine all this, and then tell me if I have made my journey of four hundred miles to little purpose. I do not love your *cui bono* men, and therefore I will not be pleased if you ask me, in the damping tone of sullen philosophy, What good all this has done the spectators? If we restrict life to its real animal wants and necessities, we shall indeed be satisfied with 'food, clothes, and fire;' but Divine Providence, who widened our sources of enjoyment beyond those of the animal creation, never

meant that we should bound our wishes within such narrow limits; and I shrewdly suspect that those *non est tanti* gentlefolks only depreciate the natural and unaffected pleasure which men like me receive from sights of splendour and sounds of harmony, either because they would seem wiser than their simple neighbours at the expense of being less happy, or because the mere pleasure of the sight and sound is connected with associations of a deeper kind, to which they are unwilling to yield themselves.

"Leaving these gentlemen to enjoy their own wisdom, I still more pity those, if there be any, who (being unable to detect a peg on which to hang a laugh) sneer coldly at this solemn festival, and are rather disposed to dwell on the expense which attends it, than on the generous feelings which it ought to awaken. The expense, so far as it is national, has gone directly and instantly to the encouragement of the British manufacturer and mechanic; and so far as it is personal to the persons of rank attendant upon the coronation, it operates as a tax upon wealth and consideration for the benefit of poverty and industry; a tax willingly paid by the one class, and not the less acceptable to the other, because it adds a happy holiday to the monotony of a life of labour.

"But there were better things to reward my pilgrimage than the mere pleasures of the eye and ear; for it was impossible, without the deepest veneration, to behold the voluntary and solemn interchange of vows betwixt the king and his assembled people, whilst he, on the one hand, called God Almighty to witness his resolution to maintain their laws and privileges, whilst they called, at the same moment, on the Divine Being, to bear witness that they accepted him for their liege sovereign, and pledged to him their love and their duty. I cannot describe to you the effect produced by the solemn, yet strange mixture of the words of Scripture,

with the shouts and acclamations of the assembled multitude, as they answered to the voice of the prelate who demanded of them, Whether they acknowledged as their monarch the prince who claimed the sovereignty in their presence? It was peculiarly delightful to see the king receive from the royal brethren, but in particular from the duke of York, the fraternal kiss in which they acknowledged their sovereign. There was an honest tenderness, an affectionate and sincere reverence in the embrace interchanged betwixt the duke of York and his majesty that approached almost to a caress, and impressed all present with the electrical conviction, that the nearest to the throne in blood was the nearest also in affection. I never heard plaudits given more from the heart than those that were thundered upon the royal brethren when they were thus pressed to each other's bosoms,—it was an emotion of natural kindness, which, bursting out amidst ceremonial grandeur, found an answer in every British bosom. The king seemed much affected at this and one or two other parts of the ceremonial, even so much so, as to excite some alarm among those who saw him as nearly as I did. He completely recovered himself, however, and bore (generally speaking) the fatigue of the day very well. I learn from one near his person, that he roused himself with great energy, even when most oppressed with heat and fatigue, when any of the more interesting parts of the ceremony were to be performed, or when anything occurred which excited his personal and immediate attention. When presiding at the banquet amid the long line of his nobles, he looked 'every inch a king;' and nothing could exceed the grace with which he accepted and returned the various acts of homage rendered to him in the course of that long day.

"It was also a very gratifying spectacle to those who think like me, to behold the duke of Devonshire and most of the distinguished Whig nobility assem[illegible]

round the throne on this occasion, giving an open testimony that the differences of political opinions are only skin-deep wounds, which assume at times an angry appearance, but have no real effect on the wholesome constitution of the country.

"If you ask me to distinguish who bore him best, and appeared most to sustain the character we annex to the assistants in such a solemnity, I have no hesitation to name Lord Londonderry, who, in the magnificent robes of the Garter, with the cap and high plume of the order, walked alone, and by his fine face, and majestic person, formed an adequate representative of the order of Edward III., the costume of which was worn by his lordship only. The duke of Wellington, with all his laurels, moved and looked deserving the baton, which was never grasped by so worthy a hand. The marquis of Anglesea showed the most exquisite grace in managing his horse, notwithstanding the want of his limb, which he left at Waterloo. I never saw so fine a bridle-hand in my life, and I am rather a judge of 'noble horsemanship.' Lord Howard's horse was worse bitted than those of the two former noblemen, but not so much so as to derange the ceremony of retiring back out of the Hall.

"The champion was performed (as of right) by young Dymocke, a fine-looking youth, but bearing, perhaps, a little too much the appearance of a maiden-knight to be the challenger of the world in a king's behalf. He threw down his gauntlet, however, with becoming manhood, and showed as much horsemanship as the crowd of knights and squires around him would permit to be exhibited. His armour was in good taste, but his shield was out of all propriety, being a round *rondache*, or Highland target, a defensive weapon, which it would have been impossible to use on horseback, instead of being a three-cornered, or *heater-shield*, which in time of the tilt was suspended round the neck.

Pardon this antiquarian scruple, which, you may believe, occurred to few but myself. On the whole, this striking part of the exhibition somewhat disappointed me, for I would have had the champion less embarrassed by his assistants, and at liberty to put his horse on the *grand pas*. And yet the young lord of Scrivelsbaye looked and behaved extremely well.

"Returning to the subject of costume, I could not but admire what I had previously been disposed much to criticise,—I mean the fancy dress of the Privy Councillors, which was of white and blue satin, with trunk hose and mantels, after the fashion of Queen Elizabeth's time. Separately, so gay a garb had an odd effect on the persons of elderly or ill-made men; but when the whole was thrown into one general body, all these discrepancies disappeared, and you no more observed the particular manner or appearance of an individual than you do that of a soldier in the battalion which marches past you. The whole was so completely harmonized in actual colouring, as well as in association with the general mass of gay, and gorgeous, and antique dress, which floated before the eye, that it was next to impossible to attend to the effect of individual figures. Yet a Scotsman will detect a Scotsman amongst the most crowded assemblage, and I must say that the Lord Justice-clerk of Scotland showed to as great advantage in his robes of Privy Councillor, as any by whom that splendid dress was worn on this great occasion. The common court-dress, used by the Privy Councillors at the last coronation, must have had a poor effect in comparison of the present, which formed a gradation in the scale of gorgeous ornament, from the unwieldy splendour of the heralds, who glowed like huge masses of cloth of gold and silver, to the more chastened robes and ermine of the peers. I must not forget the effect produced by the peers placing their coronets on their heads, which was really august.

"The box assigned to the foreign ambassadors presented a most brilliant effect, and was perfectly in a blaze with diamonds. When the sunshine lighted on Prince Esterhazy, in particular, he glimmered like a galaxy. I cannot learn positively if he had on that renowned coat which has visited all the courts of Europe save ours, and is said to be worth 100,000*l.*, or some such trifle, and which costs the prince 100*l.* or two every time he puts it on; as he is sure to lose pearls to that amount. This was a hussar-dress, but splendid in the last degree, perhaps too fine for good taste, at least it would have appeared so any where else. Beside the prince sat a good-humoured lass, who seemed all eyes and ears (his daughter-in-law, I believe), who wore as many diamonds as if they had been Bristol stones. An honest Persian was also a remarkable figure, from the dogged and impenetrable gravity with which he looked on the whole scene, without ever moving a limb or a muscle during the space of four hours. Like Sir Wilful Witwoud, I cannot find that your Persian is orthodox; for if he scorned everything else, there was a Mahometan paradise extended on his right hand along the seats which were occupied by the peeresses and their daughters, which the Prophet himself might have looked on with emotion. I have seldom seen so many elegant and beautiful girls as sat mingled among the noble matronage of the land; and the waving plumage of feathers, which made the universal head-dress, had the most appropriate effect in setting off their charms.

"I must not omit that the foreigners, who are apt to consider us as a nation *en frac*, and without the usual ceremonials of dress and distinction, were utterly astonished and delighted to see the revival of feudal dresses and feudal grandeur when the occasion demanded it, and that in a degree of splendour which they averred they had never seen paralleled in Europe.

"The duties of service at the banquet, and of attendance in general, was performed by pages drest very elegantly in Henri Quatre coats of scarlet, with gold lace, blue sashes, white silk hose, and white rosettes. There were also marshal's-men for keeping order, who wore a similar dress, but of blue, and having white sashes. Both departments were filled up almost entirely by young gentlemen, many of them of the very first condition, who took these menial characters to gain admission to the show. When I saw many of my young acquaintance thus attending upon their fathers and kinsmen, the peers, knights, and so forth, I could not help thinking of Crabbe's lines, with a little alteration:—

> 'Twas schooling pride to see the menial wait,
> Smile on his father and receive his plate.

It must be owned, however, that they proved but indifferent valets, and were very apt, like the clown in the pantomime, to eat the cheer they should have handed to their masters, and to play other *tours de page*, which reminded me of the caution of our proverb, 'not to man yourself with your kin.' The peers, for example, had only a cold collation, while the aldermen of London feasted on venison and turtle; and similar errors necessarily befell others in the confusion of the evening. But these slight mistakes, which indeed were not known till afterwards, had not the slightest effect on the general grandeur of the scence.

"I did not see the procession between the Abbey and Hall. In the morning a few voices cried *Queen, queen*, as Lord Londonderry passed, and even when the sovereign appeared. But these were only signals for the loud and reiterated acclamations in which these tones of discontent were completely drowned. In the return, no one dissonant voice intimated the least dissent from the shouts of gratulation which poured from every

quarter; and certainly, never monarch received a more general welcome from his assembled subjects.

"You will have from others full accounts of the variety of entertainments provided for John Bull in the parks, the river, in the theatres, and elsewhere. Nothing was to be seen or heard but sounds of pleasure and festivity; and whoever saw the scene at any one spot, was convinced that the whole population was assembled there, while others found a similar concourse of revellers in every different point. It is computed that about FIVE HUNDRED THOUSAND PEOPLE shared in the festival in one way or another; and you may imagine the excellent disposition by which the people were animated, when I tell you, that, excepting a few windows broken by a small body-guard of ragamuffins, who were in immediate attendance on the Great Lady in the morning, not the slightest political violence occurred to disturb the general harmony—and that the assembled populace seemed to be universally actuated by the spirit of the day, namely, loyalty, and good humour. Nothing occurred to damp this happy disposition; the weather was most propitious, and the arrangements so perfect, that no accident of any kind is reported as having taken place.—And so concluded the coronation of GEORGE IV., whom God long preserve. Those who witnessed it have seen a scene calculated to raise the country in their opinion, and to throw into the shade all scenes of similar magnificence, from the Field of the Cloth of Gold down to the present day."

WILLIAM IV.

The arrangements for the coronation of William IV. and Queen Adelaide were a compromise betweeen economy and parade. The procession from the Hall to the Abbey, and the coronation feast in the Hall, were omitted; but a train of gay equipages and beautiful

horses made some compensation for the former. The popular enthusiasm was greater, however, than on any former occasion; the day was kept as a general holiday in the metropolis; all business was suspended, and all the shops were closed. The new entrance to St. James's Park was opened for the first time, and in the evening the metropolis was universally illuminated. The very lanes and alleys tenanted by the poorer classes were lighted, to testify the loyal affection of even the humblest for "the sailor king." Splendid fireworks were exhibited in Hyde Park from nine till eleven at night; and the provincial towns and cities emulated the loyalty of the metropolis.

Chapter XII.

MISCELLANEOUS NOTICES.

Prices of Seats to view a Coronation.

A writer in the *London Magazine* for the year 1761, who had inquired into the subject of former prices for seats at coronations, states, that on consulting Stow, Speed, and other antiquaries, with regard to the sums anciently given, it appears that the amount of a good place at the coronation of the Conqueror was a *blank**, and probably the same at that of his son, William Rufus. "At Henry the First's it was a *crocard;* and at Stephen's, and Henry the Second's, a *pollard.* At Richard's, and King John's, who was crowned frequently† it was a *suskin;* and rose at Henry the Third's to a *dodkin.* In the reign of Edward, the coins begin to be more intelligible, and we find that for seeing his coronation a Q. was given, or the half a ferling or farthing, which was the fourth part of a sterling or penny. At Edward II. it was a farthing; and at his son's, Edward III., a halfpenny, which was very well given. In Richard the Second's thoughtless reign it was a penny, and continued the same at that of Henry IV. At Henry V. it was two pennies, or the half of a grossus or groat; and the same at that of Henry VI., though, during his time, coronations were so frequent, that the price was brought back to the penny, or

* The coins here mentioned were a sort of base money of the lowest value, which was at one time imported into England, with many other pieces equally rude in their names. Most of them were, however, prohibited by Stat. 3 Henry V.

† King Henry the Second and King John were each of them thrice crowned, Henry the Third twice; and in the time of Henry the Sixth, the most magnificent ceremonies of coronations took place both in England and France.

halfpenny, and sometimes they were seen for nothing. At Edward IV. it was again the half-groat; nor do we find it raised at those of Richard III. or Henry VII. At that of Henry VIII. it was the whole groat, or grossus; nor was it altered at those of Edward VI., and Queen Mary; but at Queen Elizabeth's it was a testour or tester. At those of James I., and Charles I., a shilling was given; which was advanced to half-a-crown at those of Charles II., and James II. At King William's, and Queen Anne's, it was a crown; and at George I. was seen for the same price. At George II. some gave half-a-guinea."

At the coronation of George III., a platform was erected from the upper end of Westminster Hall, where the procession commenced, which continued through New Palace-yard, Parliament-street, and Bridge-street, into King-street, and so round through the west door of the Abbey on to the choir, where his majesty was crowned. In view of this platform, the houses on each side were lined with scaffolding, the seats in which were let at the most exorbitant prices. The front seats in the galleries of the Abbey were let at ten guineas each; and those in commodious houses along the procession, at no less prices. The terms, in ordinary houses, were from one guinea to five, so that a small house in Coronation-row, after the scaffolding was paid for, cleared 700*l.*, and some large houses upwards of 1000*l**. In the Coronation Theatres, as they were called, which were large temporary erections, capable of containing from 1200 to 1500 seats, the prices were beyond all precedent, though some, who fitted up houses and scaffolds on this occasion, lost considerably through the greatness of their demands. The ground-

* It is generally understood that there is a clause in the leases of those houses which command a view of the procession, stating that the possession of them shall revert back to the landlord for a certain period at a coronation.

rent where the scaffolding was built, was proportionably extravagant. That in the Broad Sanctuary was 3*l.* 13*s.* 6*d.* per foot; and that within the rails inclosing the Abbey, was five guineas.

The following are some curious specimens of advertisements connected with those seats, which appeared in the public prints for 1761.

To be let, for the coronation, a whole house in New Palace-yard, which has a full view of the champion and procession, with beds in it, and all other conveniences, to bring their own servants for their attendance; or it may be divided for several companies, not less than twelve in each, all to be within doors. Inquire at the saddler's, the corner of Parliament-street.—*Public Advertiser*, Sept. 11, 1761.

Coronation Row.—To be let, for seeing the procession, an entire first floor, consisting of a commodious balcony and dining-room, with a large bedchamber, in a substantial brick house, which commands an uninterrupted view of the procession and the spectators for above 200 yards, and has a back door, through which a most convenient access may be had directly into the house at any hour, without coming through the crowd. No house has a more extensive prospect of the procession or the company, nor more convenient accommodations.—*Public Advertiser*, Sept. 12, 1761.

In a notice for the commencement of the Westminster Assembly, it is stated, that "the view of the coronation is as various and extensive as the best, and the apartments and conveniences far exceed any in the neighbourhood, especially for the ladies."

The coronation of George IV., from his well-known love of pomp and magnificence, was naturally expected to present a spectacle of more than ordinary splendour. To afford accommodation to the multitude of spectators who were expected to attend, a great number of "Pavilions," handsomely decorated, were erected along the whole line of the procession, the fronts of several houses in Old Palace-yard, Great George-street, and other streets commanding even a distant view, were removed, and the prices demanded, and at first obtained, varied from two to five guineas for a single

seat. As the day approached, however, apprehensions began to be entertained of some popular commotion, when it was known that his majesty had refused to allow his consort to be crowned; and these fears being heightened by the conduct of the ministry, in pouring large bodies of troops into the metropolis, the consequence was, that although the whole passed off peaceably, the seats were not half filled, even at prices from ten shillings to half a crown. A ruinous loss was sustained by many of the speculators, but this was in some measure lessened by the government returning to them the sums it had received for rent for the ground they had occupied.

The Expenses of a Coronation.

The most costly portions of the coronation are, the procession, and the feast in Westminster Hall. The short space through which the procession passes renders its abandonment a matter of little consequence, and we should gladly see the two more ancient processions from Westminster to the Tower by water, and from the Tower back to Westminster with carriages and horses, renewed in its stead. The expenses of the feast in the Hall are enhanced by the various gifts of plate, sanctioned by the Court of Claims, of which the following are the principal:—

1. To the Lord Almoner for the day, 305 ounces of gilt plate, in two large gilt chased basins.
2. The gold cup and cover to the Lord Mayor of London, 20 ounces of pure gold.
3. To the Mayor of Oxford, a high gilt bowl and cover, richly chased, of 110 ounces, as a gift from the king to that city, with his majesty's arms engraved on it.
4. To the Champion, a high bowl and cover, finely chased and gilt, of 36 ounces,—all which bowls are enchased with his majesty's cipher.
5. To the duke of Norfolk, as Chief Butler of England for the day, a cup of pure gold, of 32 ounces.
5. To the Lord Great Chamberlain, as Chief Officer of the Ewery, two large gilt chased basins, and one gilt chased ewer.

But, in truth, the only interesting spectacle connected with this feast was the challenge of the champion, which is now not only unmeaning but illegal; for it is directly contrary to the statute abolishing wager of battle in all cases whatsoever. The coronation feast of George IV. is said to have cost more than 25,000*l.*; and as the splendour could only be witnessed by a limited number of individuals, such an expense appears very disproportionate, if not extravagant. The feast is objectionable from another reason; it is a severe trial to the health of the sovereign, after the long and fatiguing ceremonies of the coronation.

The equestrian procession from the Tower would be more splendid, more economic, and more effective; it could be witnessed by more myriads than the procession from the Hall could by dozens, and a stimulus would be given to the decorative arts, by the erection of triumphal arches, and by the revival of some of the ancient pageants, with such improvements and alterations as the refined taste of the present age would suggest. In the great French work on the progresses of Louis XIV., there are many specimens of pageants worthy of imitation; among these the most splendid is the illumination of the cathedral of Strasburg, which is still celebrated on the Continent as the most magnificent spectacle ever exhibited, but it would be far surpassed by an illumination of the dome of St. Paul's, which has been often proposed, but never yet attempted, though it would be attended with no great difficulty, and certainly with no danger. Instead of private illuminations, especially in the metropolitan districts of the Tower Hamlets, Mary-le-bone, Lambeth, &c., it would be a great improvement, if the inhabitants combined together and erected a pageant in some open space, where it could be seen by multitudes. Suppose the inhabitants of the Regent's Park, combining together and illuminating the park, instead

of their houses, every one must be aware that the effect would be much greater, the danger of fire totally removed, and the expense, if anything, diminished. Among the devices prepared to honour Louis XIV., we find temporary castles, and triumphal arches, decorated with transparencies, and illuminated ornaments erected on rising grounds and in open spaces. In the northern part of the metropolis, Primrose-hill, and the summit of Highgate-archway, offer favourable sites for such structures.

The inhabitants of the streets near the river might combine to have richly illuminated ships between the bridges, and a thousand similar plans would readily suggest themselves, if committees of decoration were formed in the several districts of the metropolis. We have thrown out these hints, because public rejoicings in England have been frequently and justly ridiculed for their lavish expenditure, and flagrant want of taste.

Value of the Crown Jewels.

The ruby in the crown of state is valued at 10,000*l.*, and the *aqua marina*, which forms the mound, is still more precious. When the notorious Colonel Blood had nearly succeeded in stealing the crown from the Tower, the ruby fell in the struggle, and was not recovered for several days, when it was picked up by a poor old woman who was sweeping a crossing. The values of the other jewels have not been ascertained, with the exception of those in the crown worn by the queen consort on her return to Westminster Hall, which have been estimated as follows:

Twenty diamonds round the circle, £1500 each . .	£30,000
Two large centre diamonds £2000 each . . .	4,000
Fifty-four smaller diamonds placed at the angles of the former	100
Four crosses, each composed of twenty-five diamonds .	12,000
Four large diamonds on the tops of the crosses . .	40,000
Twelve diamonds contained in the fleur de lis . .	10,0[illegible]

Eighteen smaller diamonds contained in the same	2,000
Pearls, diamonds, &c. on the arches and crosses	10,000
One hundred and forty-one diamonds on the mound	500
Twenty-six diamonds on the upper cross	3,000
Two circles of pearls about the rim	300
	£111,900

Notwithstanding such an uncommon mass of jewellery, independent of the gold, velvet cap, ermine, &c., this crown weighs only nineteen ounces ten pennyweights. It measures seven inches in height from the gold circle to the upper cross, and its diameter at the rim is five inches.

Coronation Medals.

The devices on the English coronation medals, are usually on the one side a representation of the sovereign, and on the other some emblem of the circumstances of the period, not always in the best taste.

At the coronation of George III., the king's gold and silver medals were struck by Laurence Nattier, and were ornamented on one side with his majesty's bust, and the inscription, Georgivs III. D. G. M. Brit. Fra. et Hib. Rex. F. D.; and on the reverse, was a figure of the sovereign seated, with Britannia holding a crown above his head, and the inscription, Patriae Ovanti *(To his country triumphing)*, Coron. xxii. Sept. mdcclxi. — Silver medals of the queen were also thrown into the scaffolding, and amidst the populace. On one side was represented her bust, with the inscription, Charlotta D. G. M. Br. Fr. et Hib. Regina; and on the other side her figure appeared at full-length, standing by an altar, with a seraph about to crown her: the whole encircled by the motto, Qvaesitvm Meritis *(By merit obtained)*. Coron. xxii. Sept. mdcclxi.

Coronations were commemorated not only by medals, but also by the illuminations of MSS., one of which is

given below. In some of these illuminations, copied in Strutt's *Regal and Ecclesiastical Antiquities*, we find that the artists took great pains to preserve the likeness, and many of them furnish the most authentic portraits of the English sovereigns which we possess. The frontispiece to this volume is taken from the same collection, and represents a feast given to Richard, duke of Cornwall (brother to Henry III.), who had been elected emperor of Germany, by Louis IX., or as he is more commonly called, St. Louis, king of France; on this occasion dinner was served with all the ceremonies used at a royal entertainment of ceremony, and it is the only illustration we possess of the functions performed by the chief butler and chief carver at a royal feast.

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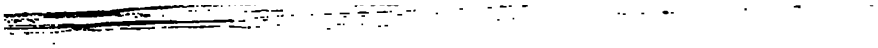

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